The Pastor as Student and Literary Worker

By TH. GRAEBNER

Orville Jaebker

The Pastor as Student

and

Literary Worker

LECTURES

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by

Th. Graebner

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Foreword to First Edition.

These lectures were delivered to the students of Concordia Seminary at various times since 1916. Graduates of former years will recognize much of the material which has now been elaborated in the chapters on Filing and Indexing. The sections dealing with Scholarship, its postulates and ideals, and the greater part of the second main division (The Pastor's Library) were read to the Senior Class early in 1921. Attendance on these lectures was not obligatory, and the author will long remember the interest which the class manifested to the end of the course. Mainly at their request these lectures are now given to the printer. Many requests for a detailed statement of the principles underlying a rational system of filing and indexing have been received by the author from time to time, and he has now incorporated this material (Part Three) with the rest of the matter into one volume. The cooperation of the students in the publication of these lectures is gratefully acknowledged.

TH. G.

Foreword to Second Edition.

The first edition of these lectures, printed mainly for the use of my Seminary students, was exhausted in the spring of 1925. Since the book has proved itself a help in our course of Methodology, and since many of the brethren in the ministry have thought kindly enough of it to recommend it to their friends, a second edition seems called for. The text has been brought down to date in its bibliographical references, and the chapters on Indexing and Filing have been amplified in the light of more recent experiments.

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PROLOG.

Let us assume the existence of a personage whom we shall call the Rev. Hans Dampf, and whom we shall imagine to pass a day as follows: —

7.30. Performs the laborious, but necessary task of getting out of bed. After the ablutions,

8.00—8.20. Breakfast. Morning devotions.

8.20. Lights morning pipe. Business at furnace, etc.

8.40. *The Daily Disappointment* is taken up for careful perusal.

9.30. Mail brings various letters and circulars. District budget returned to envelope. Kuckenheimer clothes booklet perused.

9.40—10.00. Discussion, with Mrs. Dampf, of necessity of a new suit. Tailor? Ready-made?

10.00—10.15. New ribbon for typewriter from stationer.

10.15—10.20. Fruitless search for carbon sheet.

10.20. Calls on a parishioner.

10.40. Writes conference notice for *Der Lutheraner.*

10.50. Notice dropped in letter-box.

11.00. Pipe cleaned.

11.15. Takes up *Lehre und Wehre;* reads "Kirchlich-Zeitgeschichtliches."

12.00. Dinner.

12.30. Textual study, preparatory for sermon.

2.00. Reading of *The Daily Disappointment* continued.

2.30. Sick-calls.

3.30. Fills fountain pen. Ablutions (ink-stains). Desk cleaned.

3.40. Prepares for confirmation class.

4.05. Confirmation class.

5.00. Afternoon mail has brought grocery list, letter from ministerial alliance, county paper, bargain offer from Funk & Wagnalls. These are perused until

6.00. Supper.

6.30—7.00. Search for notes made at 12.30.

7.00. Sermon outline.

8.00. Reads Zahn, *Introduction to New Testament.*

8.30. Writes letter to mission board.

9.00. Letter to mail-box.

9.10. Reading of *Daily Disappointment* concluded.

9.30. Sermon continued.

10.30. Funk & Wagnall list studied.
11.00. Preparation for Bible class.
11.30. Furnace, etc.
11.45. To bed.

While a mythical person, our Brother Dampf stands for a type. Not for the indolent preacher, — Rev. Dampf is active all the time, — but for the preacher who has not yet learned the necessity of properly dividing his tasks in relation to the factor of time, and who has, indeed, not yet learned the value of time.

If you will look at this record once more, you must observe that the Rev. Dampf is not in every way an inefficient fellow; he has done a certain amount of useful work. He has given to

Parish work: 1⅓ hours,
Sermon preparation: 3½ hours,
Confirmation class: 1⅓ hours,
Serious reading: 1¼ hours,
Bible class: ¾ hour,
Correspondence: ⅔ hour, —

a sum total of nearly nine hours. And he went to bed tired, to rise fagged out in the morning.

What, then, is wrong with this program? In the first place, there was a pure waste of time through unproductive reading. To the newspaper our brother devoted 1½ hours, to circulars 1⅔=3⅙ hours; let us call this a wastage of 2½ hours. Loss through searching for stationery and for notes misplaced, a half hour = 3 hours. This searching for articles, books, etc., mislaid is a very great drain on many a minister's time. There were 35 minutes lost through trips to mail-box and stationer; almost pure waste, since letters might have been posted and a new ribbon bought when the pastor was on his way to the parishioner at 10.20. The loss now stands at 3½ hours. But this is not all.

As will be noted, productive mental work — composition and study — was performed after the noonday meal and in the evening hours. Since efficiency is higher by some 33 per cent. during the morning hours, this work, occupying about four hours, should have been performed in about 2 hours and 40 minutes, a loss of one hour and a third, due to the fact that the hard work was not done in the morning.* Such simple tasks as writing a conference announcement, perusal of circulars, and glancing over the daily paper should have been reserved for the hours after meals or before bedtime. They

* Or, conversely, the same labors, transferred to the forenoon, would in the same ratio have been productive of better results, both as to subject-matter covered and as to quality.

ate the heart out of the day. The total loss for this day, due to inefficiency, is thus about five hours.

But this is not all. There is the *cumulative effect* of such methods of work. Observe that there is no plan, no system, to such procedure as here outlined. The mind bobs back and forth between tasks important and unimportant. Interruptions through infinitesimal tasks, such as cleaning a pipe, straightening the desk, filling a pen, reading inconsequential mail-matter, etc., break the best part of the day into fragments. Habits of this kind cannot but impair very materially the efficiency of the pastor as a mental worker and thus affect all his parish work. Such loss of efficiency cannot be calculated in terms of hours. Rev. Dampf, five years hence, will look back upon a lustrum of strenuous activity. He has been a conscientious pastor and preacher. No doubt, his congregation has progressed spiritually. But what has our youthful friend gained in assets that will add to his usefulness *during the next five years* — and all the years of his life? Has he filled a reservoir, or must he continue to lay a pipe-line every week? Can he point to a single field of theological knowledge and say: "I have built upon the basis of my Seminary preparation"? Has he attained to a more comprehensive knowledge of Scripture? Has he anything to show in the way of extracts, notes, index-references, commensurate with the opportunity of five long years?

And that is not all. Our brother sits up until midnight, doing hard work in the hours least favorable to sustained mental effort.

Now, let us say, there is trouble in the congregation. This means that he will not go to sleep when he retires. He is fagged out as it is. His mind keeps on working, seeking a solution to a pastoral problem. And this, night after night. Why —? Because he feels himself unable to cope with a certain situation. Why —? Because he either lacks certain knowledge of wise, Scriptural procedure, or because his mind is not powerful enough to enter into the intricacies of the problem. And why this —? Because through unwise habits of work he has failed to gather such information and to build up the fiber of his mind for the strain of sustained effort. So one day the doctor gives the verdict: "Nervous breakdown." His brethren hear the news with sorrow and grave concern. "Too bad for Brother Dampf! But he had trouble with his members —," yes, but at the basis of the breakdown is inefficiency, due, ultimately, to lack of system and wasteful use of time. And this is not all.

Another *lustrum* and another passes, and yet another. Many hundreds of times five hours have been lost. Do you suppose this will not tell in the long run, more so even than in the short? Where, to begin with, are those elements which must be regarded as basic

for success in the ministry: Where is the deepening of doctrinal knowledge that should have come with the years? Where is the heightening of intellectual power? There has been a standstill in one, a decline in the other. Do you suppose it means nothing if the Greek New Testament has become very much Greek indeed? Or does Luther's profound remark of *"So lieb uns das Evangelium ist, so hart lasst uns ueber den Sprachen halten"* means only that our Church must provide a classical ("theoretical") course at one of its seminaries? Does it signify nothing for the pastor's ability to meet heresy and to judge of the issues and movements of the day that Church History has become to him a territory overgrown with jungles? Does it mean nothing that our friend's sermonizing has become flat and spiritless, a ceaseless round of the same thoughts and even of the same phrases? It means much, overmuch, it means failure, — not failure absolute, but failure to rise to the occasions for useful work presented in the ministry. Compared with this, it may signify little that our brother has at sundry times failed to serve his conference adequately when a paper had been assigned to him; that he failed to contribute to synodical organs when invited; that he failed to attend to duties as a member of some District committee on which he served; that he failed to gather a working library, failed to index what useful books he had, failed to build up a system for finding important papers when needed. And this is not all.

Do you suppose that haphazard work, wastefulness of time, misapplication of energy, and the mental stress thereby involved, the worries that might have been avoided, the late retirings, and broken slumber, the fagged risings are without serious physical effects? It is true that men have broken down or were incapacitated at an early age because of certain extraordinary stresses to which they were subjected, and for which no method or system is a preventive or cure. But more often it is the drain on vitality due to unorganized habits that is responsible. Lack of sleep, disturbance of digestion due to worry, and, as a result, impaired circulation — "The life of the flesh is in the blood," Lev. 17, 11, is now recognized as an absolute physiological truth — follow upon a life that is not governed by reason, and cause, through impairment of the kidneys and through arterial sclerosis, premature decay of bodily powers, incapacity for hard work, incapacity at a time when the mind ought to be at its full vigor, in the years of 55—70. The prime cause is worry, and worry, aside from being sinful, is largely rendered unnecessary when the mind is clear, when it has within itself stores of practical knowledge, and when it has gathered reserve stamina, virile strength, through systematic training. Worry produces a real poison in the system, impairing bodily health at many points. Worry shortens life. And so, through

the loss of many precious hours that, properly employed, might have steeled the mind against periods of storm and stress, usefulness is impaired and life shortened — surely a serious matter.

It will not do to interject at this point that the pastor must turn to God in prayer when confronted with serious problems. It is very true that whenever our wisdom and strength are subjected to testings, our refuge must be to God in prayer. But we have no right so to neglect the reasonable ordering of our habits of study that when the test comes, we lack either the information which belongs to the *hikanotes* of a preacher of the Gospel (and of which only the rudiments are acquired at the Seminary), or the power to apply what knowledge we have, or both. Yet such deficiency is the necessary result of faulty use of our waking hours in the years of preparation. A wise economy of time is a fundamental consideration, if not the fundamental one. Efficiency to perform the task of a preacher, pastor, teacher, adviser, guardian, missionary, church official, depends on the use of that time which God has given us as a precious deposit. Wise husbandry of not the hours only, but of the minutes, is necessary if the preacher is to find time for that literary culture — reading and composition — which enters so largely into every phase of his work.

Oh, the precious days and hours wasted! How many days, in the aggregate, lost only in one year through searching for misplaced pencils and pens, stamps, stationery, letters, circulars, magazines, clippings, pamphlets, notes, memoranda, etc.! How easy to acquire the habit of dawdling over one's shaving and dressing; of indulging in small-talk with no purpose in mind; of studying price-lists of articles one never intends to buy; of reading newspapers instead of skimming them. Let me quote to you from De Quincey: —

"The flight of our human hours is not really more rapid at one moment than another, yet oftentimes to our feelings seems more rapid; and the flight startles us, like guilty things, with a more affecting sense of rapidity when a distant clock strikes in the night-time, or when, upon some solemn summer evening, the sun's disk, after setting for a minute with farewell horizontal rays, suddenly drops out of sight. The record of our loss in such a case seems to us the first intimation of its possibility, as if we could not be made sensible that the hours were perishable until it is announced to us that already they have perished. We feel a perplexity of distress when that which seems to us the cruelest of injuries — a robbery committed upon our dearest possession by the conspiracy of the world outside — seems also as in part a robbery sanctioned by our own collusion. The world and the customs of the world never cease to levy taxes upon our time. That is true, and so far the blame is not ours; but the particular degree in which we suffer by this robbery depends

much upon the weakness with which we ourselves become parties to the wrong, or the energies with which we resist it. Resisting or not, however, we are doomed to suffer a bitter pang as often as the irrecoverable flight of our time is brought home with keenness to our hearts.

"The spectacle of a lady floating over the sea in a boat and waking suddenly from sleep to find her magnificent rope of pearl necklace by some accident detached at one end from its fastenings, the loose string hanging down in the water and pearl after pearl slipping off forever into the abyss, brings before us the sadness of the case. That particular pearl which at the very moment is rolling off into the unsearchable deeps carries its own separate reproach to the lady's heart. But it is more deeply reproachful as the representative of so many other, uncounted pearls that have already been swallowed up irrecoverably while she was yet sleeping and of many beside that must follow before any remedy can be applied to what we may call this jewely hemorrhage. A constant hemorrhage of the same kind is wasting our jewely hours. A day has perished from our brief calendar of days, and that we could endure; but this is no worse than the reiteration of many other days — days counted by thousands — that have perished to the same extent and by the same unhappy means; *viz.,* the evil usages of the world made effectual and ratified by our concurrence.

"Bitter is the upbraiding which we seem to hear from a secret monitor: My friend, you make very free with your days! Pray, how many do you expect to have? What is your rental as regards the total harvest of days which this life is likely to yield? Let us consider. Threescore years and ten produce a total sum of twenty-five thousand five hundred and fifty days, to say nothing of some seventeen or eighteen more that will be payable to you as a bonus on account of leap-years. Now, out of this total one-third must be deducted at a blow for a single item, *viz.,* sleep. Next, on account of illness, of recreation, and the serious occupations spread over the surface of life, it will be little enough to deduct another third. Recollect, also, that twenty years will have gone from the earlier end of your life — *viz.,* about seven thousand days — before you can have obtained any skill of system or any definite purpose in the distribution of your time. Lastly, for tendance on the animal necessities — *viz.,* eating, drinking, washing, bathing, and exercise — deduct the smallest allowance consistent with propriety; and upon summing up all these appropriations, you will not find so much as four thousand days left disposable for direct intellectual culture. Four thousand, or forty hundred, will be a hundred forties; that is, according to the lax Hebrew method of indicating six weeks by the phrase of 'forty

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days,' you will have a hundred bills or drafts on Father Time — value, six weeks each — as the whole period available for intellectual labor. A solid block of about eleven and a half consecutive years is all that a long life will furnish for the development of what is most august in man's nature. After that the night comes, when no man can work; brain and arm will be alike unserviceable; or, if the life should be unusually extended, the vital powers will be drooping as regards all motions in advance."

It is possible that this chapter would be considered incomplete even as a prolog unless I endeavored to reconstruct the day in Rev. Hans Dampf's life which furnished the introduction to these remarks. Applying the principles involved, we should rearrange these same activities somewhat as follows: —

7.00. Rises.

7.15—7.30. A brisk morning "constitutional."

7.30—8.00. Breakfast and morning devotions; attention to furnace, etc.

8.00—8.15. Reading of New Testament, transcribing significant texts under proper head in commonplace book.

8.15—9.30. Textual study for Sunday sermon.

9.30—9.35. Mail arrives, is opened, glanced over, and laid away.

9.35—10.40. Sermon work continued.

10.40—10.55. Preparation for confirmation class.

10.55—11.30. Preparation for Bible class.

11.30—12.00. Reads Zahn, *Introduction to New Testament.*

12.00—12.30. Dinner.

12.30—1.00. Straightens desk, fills pen, etc.

1.00—1.40. Writes letters.

1.40—3.00. Pastoral calls; purchases typewriter ribbon, carbon sheets; mails letters.

3.00—3.45. Reads *Lehre und Wehre.*

3.45—4.00. Studies budget received in the morning.

4.00—5.00. Confirmation class.

5.00—6.00. Garden, hen-house, beehives, etc.

6.00—6.30. Supper.

6.30—7.30. Hour with family. Miscellaneous household tasks.

7.30—8.00. Makes *Lehre und Wehre* entries in Index.

8.00—8.15. Sorts and files, or destroys, day's mail.

8.15—8.30. Makes memoranda for next day's work, visiting lists, correspondence, etc.

9.30—10.30. General literature, reading of periodicals, etc.

10.30—10.45. Newspaper.

10.45—11.00 Furnace, etc.

11.00. To bed.

I am aware that this record of work can be improved upon. There is no place given to music. Interruptions by parishioners and by tradespeople are not provided for. It is possible that the general reading in the evening hours will be reduced through disarrangement caused by such interferences. But the purpose has been merely to illustrate a division of time which will meet certain psychological and physiological demands. It is a law of psychology that the mind is better able to concentrate in the morning hours; these should be given to hard study. All productive work — the writing of sermons, difficult correspondence, etc., — should be done at that time. The evening is not the time for application to hard tasks. Lord Lytton has said: "There is a point in all tension of the intellect beyond which effort is only a waste of strength. Fresh ideas do not readily spring up within a weary brain; and whatever exhausts the mind not only enfeebles its power, but narrows its scope." All visiting should be done in the afternoon or evening. Light mental tasks — the routine of the study or library, routine correspondence, etc., — may be performed after meals or in the evening. There must be time for recreation. Each day's mail must be attended to on that same day.

Other questions call for an answer. Some will be answered by observation that it is the *young* preacher's day we are here concerned with. But questions continue to come: Is it possible for any preacher, even a young one, to follow a definite program every day? Answer, No. Then why suggest such a program? I suggest no program. The above reconstructed day is not a schedule or program, but an illustration of certain basic laws of mental culture as applied to the minister's work. But how, in view of interruptions, committee and board sessions, special classes, etc., can even these general principles be applied? *They CAN be applied.* Order *can* be the rule and need not be the exception. It is so with some of our busiest and with all our successful pastors, — and by success I do not mean so much the growth only of a congregation in a certain year, as the growth *of a pastor,* preacher, church-officer, *through the years.* But how about a busy pastor's studying Zahn and reading magazines?! Shall we missionaries and we pastors of large city parishes be expected to find time for such mental luxuries? Let us rather ask, Is *culture,* theological and general culture, *possible for a preacher?* — for that is what your question implies. Is a preacher to be a scholar? Is he not first of all to be a missionary and a worker? In view of all the tasks of a wide-spread mission-field and of a scattered city congregation, can he be at all a "literary worker"? These are, indeed, weighty questions. The chapters which follow are submitted as an answer.

PART ONE.

Scholarship: Its Postulates and Ideals.

Chapter 1. Scholarship.

You will understand that I approach with some trepidation the task which your inquiry has imposed upon me — of discussing the Pastor as a Literary Worker. For, to begin with, to give "some pointers" on this subject, requires more than a sheet of letter-paper, more even than an article in the *Homiletic Magazine;* it means the writing of a dozen rather lengthy chapters; it requires the writing of a book. And I fear me that at the outset, when you read the heading of this first chapter, you will be greatly disappointed. "Why, that isn't at all what I wanted; I expected some plain and simple directions for literary work, and now I am given first half a dozen disquisitions on books, led off by an essay on scholarship. It seems as if theological men cannot be brief, practical, and to the point."

In the latter charge there is an element of truth. But its application to the present undertaking is not so clear. To discuss the Pastor as a Literary Worker necessitates a discussion of the premises on which literary work may be done, and must be done if it shall be done successfully. And these premises will not be understood and appreciated unless certain misconceptions of the pastor's relation to scholarship are first removed. I must leave it to your judgment whether these misconceptions and prejudices are of so general and common a character as to demand this preliminary discussion.

To begin with, I believe that very generally the Young Preacher looks upon his entry into the ministry as a graduation from study into work. No reflection, I would hasten to say, is here intended on the aspect in which our Young Preacher has viewed his *study* at the Seminary — as differentiated from *work*. But the distinction, as stated, is prevalent in many a Young Preacher's mind and colors his activities as a minister, and has possibly colored those of his Seminary years. Scholarship, learning, is brought into antithesis with "active work." Scholarship is identified with book-learning — and properly so, if the insidious connotation of the latter term be ignored; with pedantry — which is an entirely different thing. Book-learning is supposed to be antipodal to efficiency. "Theory is all right, but the practical work is the thing." "What we need is a ministry with pep." "The bookworm is an anachronism." In all this there is truth, much

truth; but as touching the subject before us, it is irrelevant truth. Scholarship, far from being in contrast to ministerial activity, is its very soul. The ministry is one of the "learned professions." He who makes of it aught that is different makes a mess of it. I am now speaking of the rule. The exceptions will appear hereafter.

Or what do you suppose does it mean that you have studied at least five years, if in the "practical" course, nine or more years in the "theoretical" one, in preparing for this office? Certainly, on the intellectual side, to acquire efficiency through knowledge. And organized knowledge is scholarship. Your work in the ministry is intellectual work. In its periphery there are many books; in its center, The Book. Yours is a literary profession to the extent, at least, that every week you write one or two addresses. To perform your reading and writing efficiently implies, on the intellectual side, scholarship.

Let me say that there are higher qualities in a minister than learning. There is *character,* by which I mean the principle that underlies all personal relations, our relation to our God and to fellow-men, and the habit of obedience to those laws of conduct which flow from *right* relations. There are noble characters, indeed, also among the unlettered. There have been preachers of beautiful character who were not learned. Then there is *personality.* By this I mean the power to impress others with the forces that flow out of character. A strong, brave, resolute, kindly personality, the Christian gentleman — what a noble work of God! It, too, can exist without literary culture. Dr. Austin Phelps truly says: "We are not supposed to be mere literati by profession. We do not study literature for its own sake, and that only: we have a laborious profession in prospect. Our studies must fit us for that, or they may become a hindrance to our life's work." (*Men and Books, or Studies in Homiletics.* Lectures Introductory to the Theory of Preaching. By Austin Phelps. New York, Charles Scribner's Sons, 1910.) Yet studies *do* fit us, when properly conducted, for our life's work, and while not a substitute for character and personality, supplement both on the intellectual side and provide those instruments by which our personal influence can be exerted effectively. Look over church history, also the history of the American Lutheran Church, and you cannot but observe that those men who have served their church best have been men of sterling character, indeed, but also men of culture, scholars. This holds good of the preacher. Prof. Arthur S. Hoyt says: —

"Scholarly culture keeps the pulpit from mental poverty. The practical question for every minister is how to keep the mind

trained and furnished. The ceaseless giving out requires as ceaseless pouring in. The attractiveness of the young minister for many is not only in his enthusiasm, but in the element of hopefulness. He is to be a larger man and to do larger things for them. Alas, if the man fails of this reasonable hope! Unless a man grows, he is on the road to mental bankruptcy. He repeats himself, and the people soon begin to tire of his ministry; and so he must put the machinery in motion to find another field. *Studious ministers always outwear popular ministers. They gather a more substantial church, and the people grow in intelligence and character.*" (*The Preacher: His Person, Message, and Method.* A Book for the Classroom and Study. By Arthur S. Hoyt. Doran Company, New York.)

The sentences here italicized emphasize a truth which the young preacher is apt to ignore. He does not, as a rule, look upon the minister's library and study as a power-house. Scholarship looks to him, at best, like a luxury, more often as a peril to effective ministration, sometimes as an impediment. He has a horror of being considered a "book-worm" by his people, as a pedant by his brethren in office. Learning to him appears almost synonymous with impractical and futile bookishness; it suggests helplessness, old-fogyism. And there is some reason for these impressions. There have been helpless, impractical, inefficient pastors and preachers, whose example is cited to him *in terrorem* by his younger colleagues especially, the point of the demonstration being that it was their scholarship that made them ecclesiastical failures. But in this there is a fallacy. For, in the first place, looking over the lugubrious chapter of ministerial failures, we find there ten who failed because of some fault in character and because of wasted years of preparation to *one* who was distinguished for book-knowledge. The number of ministerial failures is rare among those who read their Greek Testament. Keep your eyes open, and you will find that this is true. In the second place, those learned clergymen who failed to hold their people failed not because of their learning, but for one of two reasons mainly: Either they made their erudition an end in itself; they read in order to read; and a contemporary is right when he says that "the most useless men living are the book-worms *who are nothing more,*" — or they lacked common sense and personality; they had solid learning, but could not "put it over." The lesson to be drawn from this, however, is not that we shall eschew books and renounce scholarship as futile or as unattainable, but that we shall use the proper kind of books, and use them properly.

The statement is sometimes made that after having had his course in book-learning at the Seminary, the young preacher must,

in the actual work, derive most of his practical knowledge from his associations with living men and women. No one ought to deny that for this emphasis on personal contact both with parishioners and outsiders there is some justification. Certainly, the successful preacher must associate with men, since only by contact with humanity is he able to gain a well-rounded development. But the remark of Professor Phelps is to the point: "Much as a man gains from actual conflict with living minds, he may gain much even of the same kind of knowledge, though different in detail, from the accumulated thinking of the past. No living generation can outweigh all the past. If books without experience in real life cannot develop a man all around, neither can life without books do it. There is a certain dignity of culture which lives only in the atmosphere of libraries. There is a breadth and a genuineness of self-knowledge which one gets from the silent friendship of great authors, without which the best work that is in a man cannot come out of him in large professional successes."

Another misconception frequently met with is that the up-to-date congregation ought to be very thoroughly organized and that, in consequence, the pastor must give much time to the cultivation of the various organized groups within the church. He must oscillate between the Altar Guild, and the Ladies' Mite Society, and the Men's Club, keep the Young Ladies' Circle in a fitting Pollyanna state of optimistic activity, attend the Missionary Society evening, retain pleasant relations with the Alumni Club and with the Sunday-school teachers, with the ushers and elders and deacons, encourage and direct the budget committee, the finance committee, the junior finance committee, and the building committee, and, in addition, give time and attention to various intercongregational committees and associations. Brother, if you imagine that a full pastorate, a busy, humming, successful ministry, is built up on such multifariousness, disabuse your mind. Let me quote to you from *Men and Books:* "The best culture for success in the pastoral office is not consistent with the appropriation of any large proportion of time to the miscellanies of the church. . . . I think I have seen more deplorable waste of ministerial force in needless dissipation of time upon executive miscellanies than in any other form which has come under my notice, which did not involve downright indolence. For one thing, you will soon discover, if you go into this kind of work to any great extent, that it costs a large amount of time for ten men to do the work of one. When did ever a committee of ten men on anything work fast? William Jay, the celebrated pastor at Bath, once said that, if Noah's ark had been intrusted to a committee for the building of it, it would still be on the stocks. It is inherently difficult to secure unanimity

among an able committee, so that work can go on rapidly. Remember always that your most brisk and efficient work must be solitary work. One hour in your study is worth three in the committee-room. You do this miscellaneous work, if at all, at this enormous cost of time." "Preach; let other men govern. Preach; let other men organize. Preach; let other men raise funds and look after denominational affairs. . . . Make a straight path between your pulpit and your study, on which the grass shall never grow. Build your clerical influence up between those two abutments." But to make your preaching the corner-stone of your pastorate requires reading, and more, it requires study. The productive ministry is a scholarly ministry. A quotation from an article by the Rev. Robert J. Burdette which gently satirizes the ineptness of a pastorate that excels in multifarious activity, but is deficient in the cure of souls and in the pulpit, though written in 1886, is here not out of place. Said the famous pastor-humorist in a contribution to the *Brooklyn Eagle:* —

"Last Sunday the Rev. Hippolytus Smoothtext, B. A., of the Church of St. Sleepers, preached an anniversary sermon which we can commend to all pastors who are given to preach anniversary sermons as a model of its kind. True, it did not possess that unfathomable depth of bottomless profundity and limitless breadth of encyclopedical erudition so characteristic of the discursive expositions of the Rev. Philetus Dobbs, D. D.; but, nevertheless, taken all in all, it may be considered a model anniversary sermon. Especially instructive and suggestive were the statistics, which, so far as we have observed, were of a kind never before introduced in a discourse of this nature; and it is to this model feature of the sermon that we desire especially to direct the attention of young ministers, who have yet to make their mark in anniversary efforts.

"The Rev. Hippolytus Smoothtext, B. A., in reviewing the work of his pastorate, stated, among other things, that he had, during the year of his Christian ministry just closed, preached one hundred and four sermons, eighteen mortuary discourses, solemnized twenty-one hymeneal ceremonies; delivered seventeen lectures, of which sixteen were on secular and all the others on religious subjects; made thirty-two addresses, of which all but twenty-seven were on matters most nearly touching the vital religious concerns of the Church; had made pastoral calls, three hundred and twelve; taken tea on such occasions, three hundred and twelve times; distributed 1,804 tracts; visited the sick several times; sat on the platform at temperance and other public meetings forty-seven times; had the headache Sabbath morning and was so compelled to appear before his people in a condition of physical pain, nervous prostration, and bodily distress that utterly

unfitted him for public preaching, one hundred and four times; picnics attended, ten; dinners, thirty-seven; suffered from attacks of malignant dyspepsia, thirty-seven times; instructed the choir in regard to the selection of tunes, one time; had severe colds, one hundred and four times; sore throat, one hundred and four times; malaria, one hundred and four times; had written 3,120 pages of sermons; declined invitations to tea, one time; started the tunes in prayer-meetings, two times; sang hymns that nobody else knew, two times; received into church-membership, three; dismissed by letter, forty-nine; expelled, sixteen; strayed or stolen, thirty-seven."

But let us turn to the *legitimately* busy pastor. He has, indeed, various church-societies that demand his attention; he cannot entirely give over the financial end to officials and committees; he has many sick and aged to visit; he has frequent interruptions at every hour of the day and night; he has many sermons to prepare. Where shall he find time to do any considerable amount of reading, not to say of studying? Here our answer must be the definite assertion that many such pastors, and all preeminently successful pastors, do find time for reading. "The large majority of educated pastors *can* read something if they will. Evidences abound that they *do* read very considerably." (Phelps.) There is indisputable evidence of this in the great number of very able papers read at conferences and at District sessions by pastors of large parishes. A wide acquaintanceship with books, and not only with theological literature, is frequently noted in conversation with men who are presumed to be "overloaded with work." When our Publishing House undertook to issue two memorial volumes on the occasion of the Reformation Quadricentennial, it became evident that a large number of our very busy pastors had a ready knowledge of Luther's writings.

The mention of Luther calls to mind the massive array of tomes which the Reformer, in a life of such ceaseless activity that his adversaries called his powers demoniacal, — and it was not a long life, — poured out in Latin and German. Of Calvin, Dr. Phelps says: "Calvin was as laborious in the pulpit as out of it. He often preached, for weeks together, every day in the week; yet there are his immense folios to speak for him as a scholar." The following instances are added by the same author: "Lightfoot was faithful to his pastoral duty while he was amassing his wealth of Talmudic learning. Lardner, Hartley, Horne, had pastoral charges in London. Trench, Alford, were among the working clergy when they planned their learned works and published a part of them. Stier was a pastor, so was Ebrard. . . . The Rev. Albert Barnes wrote sixteen volumes in less than an equal number of years, devoting to them only the hours before breakfast."

Granted that these were men of extraordinary capacity for work; granted, also, that it is neither necessary nor desirable that you write a series of volumes that will measure like the *Erlanger Ausgabe,* seven feet the length of the shelf: yet even the busiest young preacher can find time for reading and literary work. It is necessary, of course, to adopt a somewhat sensible daily program and, above all, to use the odds and ends of time. If that be done, even the traveling missionary in the Northwest and in Argentina, and the young pastor who teaches school, can develop a respectable acquaintance with books and thereby build up that scholarship which he must possess in order to stay strong and fresh in the later and more stressful years of his ministry. If you teach week-day school, test out this program, — submitted not to be rigidly followed, but as suggestive of a workable plan: —

6.00. Rising hour.

6.15. Cup of hot water, Postum, or coffee. Household chores.

6.30—8.00. Sermon work.

8.00. Breakfast.

8.20—9.00. Sermon work continued or study of a theological volume.

9.00—12.00. School. (At recess correct exercises.)

12.00—1.00. Luncheon, newspaper, lighter tasks.

1.00—3.00. School.

3.00—4.30. Visiting.

4.30—5.00. Correspondence.

(or: —

3.00—4.00. Visiting.

4.00—5.00. Special confirmation class.)

5.00—6.00. Work in garden, etc.

In the evening, correction of exercises, preparation for classes, possibly correspondence, family hour, general reading.

Naturally the hours which are available for reading and study are considerably cut down when a man teaches school. But this means that a pastor in such a case will draw a very rigid distinction between *reading* and *study.* He will concentrate on really valuable books and eliminate almost entirely that kind of reading which we may call *purposeless.* What may be achieved by such a *purposeful* system of reading is illustrated by the eight volumes of the Rev. E. Eckhardt's *Real-Lexikon,* which were written by a pastor who taught school. In the preparation of this monumental work the author read practically everything that was ever printed in the way of books, pamphlets, tracts, and synodical periodicals in our Publishing House. Let the pastor who teaches a day-school, especially, remember the

advice of Dr. Phelps: "Be it so that scholarly reading would restrict a pastor to few, some to very few, volumes in a year; better that than the wasteful and debilitating effect of reading at random. Be it that a pastor can read but ten, five, three volumes in a year: those few, well chosen and well read, may make all the difference between a scholar and a boor in his mental tastes and professional habits."

But the distinction between reading and study deserves further emphasis. The "wastefulness and debilitating effect of reading at random" cannot be too strongly stressed. "In mere reading the mind is passive; in study the mind works. In reading we drift; in study we row." Read with discrimination. Read with a purpose. Read critically. "Every young man should take the measure of his time, his physical health, his degree of independence of other avocations, and especially his power of mental appropriation. Then his plans of reading should be adjusted accordingly. No other one habit is so unproductive to a student as that of omnivorous reading. The space which such a reader traverses in libraries is no evidence of his culture. . . . In this juvenile period the first peril encountered is that of reading too much and too variously. We are in danger of skimming the surface of everything that falls in our way, without penetrating anything. . . . We do a permanent evil to our own minds if we read a valuable book as we skim the newspapers. It is impossible to appreciate an athletic literature without some degree of the strain of a mental athlete in the study of it. . . . One of the first and most profound impressions which the study of books should make upon a man is that of the distinction between literary labor and literary leisure. No habits like those of a literary amateur can accomplish the object in view. The aim is never a luxury, except in that stage which mature discipline at length reaches, in which labor is itself luxury." (Phelps.)

"Reading without purpose," says Lord Lytton, "is sauntering, not exercise. More is got from one book on which the thought settles for a definite end in knowledge than from libraries skimmed over by a wandering eye."

Dale quotes a Scotch professor of Greek to this effect: "Reading, in the case of mere miscellaneous readers, is like the racing of some little dog about the moor, snuffing everything and catching nothing."

Noah Porter analyzes the dangers of haphazard and uncritical reading as follows: "The one evil that comes from omnivorous and indiscriminate reading is that the attention is wearied and overborne by the multitude of the objects that pass before it; that the miserable habit is formed and strengthened of seeming to follow the author when he is half comprehended, of vacantly gazing upon the page that

serves just to occupy and excite the fancy without leaving distinct and lasting impressions." (*Books and Reading; or What Books Shall I Read and How Shall I Read Them?* By Noah Porter, D. D., L. L. D., Professor in Yale College. Fourth Edition. New York, Charles Scribner and Co., 1871. This book, while in many respects antiquated, contains many fine observations and is a strong incentive to Christian scholarship. It can frequently be bought at second-hand for little money.)

Noah Porter expresses himself even more pointedly in these words: —

"In reading we do well to propose to ourselves definite ends and purposes. The distinct consciousness of some object at present before us imparts a manifold greater interest to the contents of any volume. It imparts to the reader an appropriative power, a force of affinity, by which he insensibly and unconsciously attracts to himself all that has a near or even a remote relation to the end for which he reads. Any one is conscious of this who reads a story with the purpose of repeating it to an absent friend; or an essay or a report, with the design of using the facts or arguments in a debate; or a poem, with the design of reviving its imagery and reciting its finest passages. Indeed, one never learns to read effectively until he learns to read in such a spirit — not always, indeed, for a definite end, yet always with a mind attent to appropriate and retain and turn to the uses of culture, if not to a more direct application. The private history of every self-made man, from Franklin onward, attests that they all were uniformly, not only earnest, but select, in their reading, and that they selected their books with distinct reference to the purposes for which they used them. Indeed, the reason why self-trained men so often surpass men who are trained by others in the effectiveness and success of their reading is that they know for what they read and study and have definite aims and wishes in all their dealings with books."

Elsewhere the same author says, more succinctly: "The first rule which we prescribe is: Read with attention. This is the rule that takes precedence of all others. . . . Reading ought not to be aimless, even though its aim be to while away an hour. And reading when allowed for the merest relaxation is not exempt from the guidance of principles and, if need be, the restraints of conscience."

There is many a pastor in our Synod who is able to testify to the following observation of Dr. Dale's: "The man who has acquired the habit of study, though for only one hour every day in the year, and keeps to the one thing studied till it is mastered, will be startled to see the way he has made at the end of a twelvemonth." (*Nine*

Lectures on Preaching. Delivered at Yale College by R. W. Dale, D. D. A. S. Barnes & Co., New York, 1878.)

Hence, in all our reading let us ask ourselves, *Why do I read this?* The answer may be various. Our purpose may be to gain information on a certain subject. It may be to cultivate taste and to assimilate methods of workmanship (style). It may be to strengthen conviction; to absorb elevating and sustaining thoughts. It may be to rest the mind — as when we buy a popular magazine to read on the train after attending a strenuous meeting. But if you have a conscience which recognizes the infinite value of time, you will beware of acquiring habits of literary debauchery, reading books omnivorously and superficially, taking up magazines and newspapers at haphazard and indulging in hours and half-hours of enfeebling literary dissipation.

It would be an undue extension of this principle, however, to say that all books should be read with careful attention to all their parts and statements throughout. The ability so to read is, indeed, indispensable for fruitful literary occupation. Some books must be so read — either because they are of such intrinsic importance or because the purpose which the reader has in mind, his objective, demands careful and critical reading of an entire work. But not all books are worthy of such attention, and even works that are a product of fine scholarship may not *to us* be of such practical importance that their entire contents must be absorbed. Hence, while avoiding the one extreme, the *habit* of reading superficially, we must not fall into the other of straining our attention where no attention is justified, since the information to be gained is not of any value for the present or any contingently related purpose. I find the following apposite remarks in Moore's *Preacher Problems:* —

"He [the preacher] should learn how to read. He should cultivate the happy faculty which the bee shows in extracting honey from the flower. It does not go over the whole flower to find the honey, but seems to know instinctively where the honey is located, and therefore wastes no time in securing it. The preacher may read many books, and yet he may read very few from cover to cover. Indeed, there are not very many books worth reading in that way. Most of our modern books are filled with stuffing that might be omitted to the advantage of the books. But even where this is not the case, a man who knows how to read will be able to skip a great deal and yet appropriate all that is valuable. . . . He must be able to find the honey without reading through the whole book. Wise reading is an art. Whoever has not learned it cannot keep up with the literature of the day. This art ought to enable a well-educated man to appropriate the best

of all important new books without reading one-twentieth of the pages. He must learn to analyze. He must come to understand what necessarily follows from a particular statement. He must know this as well as the author, and when he does, he need not trouble about the author's effort to convince him. He should be able to turn the pages of a book and find all the salient points in the shortest possible time. . . . When we begin to read books, it will generally be necessary for us to read them from cover to cover. After a while we may omit much, and at last we may read over the synopsis of contents and then look up the principal things that arrest our attention, and this will be all that is necessary in order to appropriate everything that is valuable in the book." (*Preacher Problems, or the Twentieth Century Preacher at His Work.* By William Thomas Moore, LL. D., Cincinnati, O. The Standard Publishing Co.)

President James Angell of Ann Arbor emphasizes a similar thought in the following words: "I would like to recommend to my young friends who desire to profit by the use of this library the habit of reading with some system and of making brief notes upon the contents of the books they read. If, for instance, you are studying the history of some period, ascertain what works you need to study and find such parts of them as concern your theme. Do not feel obliged to read the whole of a large treatise, but select such chapters as touch on the subject in hand and omit the rest for the time. Young students often get swamped and lose their way in the Serbonian bogs of learning, when they need to explore only a simple and plain pathway to a specific destination. Have a purpose and a plan and adhere to it in spite of alluring temptations to turn aside into attractive fields that are remote from your subject."

"It is very common," says Noah Porter, "to give the rule thus: 'Whatever is worth reading at all is worth reading well.' If by 'well' is intended 'with the utmost stretch of attention,' it is not literally true; for there are books which serve for pastime and amusement, books which can be run through as a merchant runs over the advertisements in a newspaper — taking up the thoughts that interest and concern us especially, as the magnet takes and holds the iron filings that are scattered through a handful of sand. But if every part of a book be equally worthy our regard, as the writings of Arnold, Grote, Merivale, Gibbon, Burke, Webster, Milton, Shakespeare, or Scott, then should the entire energy of attention be aroused during the time of reading. The page should be read as if it were never to be seen a second time; the mental eye should be fixed as if there were no other object to think of; the memory should grasp the facts, *i. e.,* the dates, incidents, etc., like a vise; the impressions should be distinctly

and sharply received; the feelings should glow intensely at all that is worthy and burn with indignation at everything which is bad."

Professor McMurry supplies these striking illustrations of the ability to do rapid reading: —

"That various rates of reading are desirable, even to the point of skipping over much matter, is indicated by the way in which some eminent men have studied. For instance, Joseph Cook, in his *Hints for Home Reading,* remarks: 'It is said that Carlyle reads on an average a dozen books a day. Of course, he examines them chiefly with his fingers and after long practise is able to find at once the jugular vein and carotid artery of any author.' Likewise: 'John Quincy Adams was said to have had "a carnivorous instinct for the jugular vein" of an argument.' 'Rapid reading,' says Koopman, 'is the . . . difficult art of skipping needless words and sentences. To recognize them as needless without reading them is a feat that would be thought impossible if scholars everywhere did not daily perform it. With the turning of a few leaves to pluck out the heart of a book's mystery — this is the high art of reading, the crowning proof that the reader has attained the mastery of books.' The fact that the first and last parts of both paragraphs and chapters very often reveal their leading thought is, of course, a great aid in such rapid reading.

"It is pertinent to ask whether this method of study does not oppose the spirit of induction. Men like Carlyle seem to ignore that spirit when they turn quickly to the central ideas of a book and, after reading these, cast the work aside. It should be remembered, however, that the minds of such men are so well stocked with information that most, and sometimes all, of the author's details may be unnecessary to them; they are already prepared for the generalization." (*How to Study and Teaching How to Study.* By F. M. McMurry, Columbia University. Houghton Mifflin Company, Boston. A readable application of psychology to teaching in the grammar schools.)

Dr. Phelps says, in his discussion of the art of systematic reading: "Whenever your maturity does appear, be it late or early, you will be able to read rapidly. Many valuable books you will be able to master without a plodding pace through the whole of them. Fragmentary reading of them will suffice. In the maturity of a man's culture, if it has been wisely regulated and vigorously nurtured, very few books demand of him a reading entire. . . . Progress will be slow at the first, but it will increase in speed as you advance. Your mental appropriation will grow immensely as you approach middle life."

This concludes what I have to say about the qualification of *scholarship* and its essential condition: *purposeful reading.*

Chapter 2. The Two Objectives.

My first chapter has been a long one. This one shall be brief.

I have referred to reading that is done with a purpose. We are next concerned with that purpose, and we observe that it has two objectives: —

We read for knowledge.

We read for power.

The distinction is not my own. It was first made by De Quincey in his *Essays on the Poets.* De Quincey distinguished between the literature of power and the literature of knowledge. The function of the literature of knowledge is to teach; that of the literature of power is to move. The first is a rudder; the second, a sail. "To illustrate," he inquires, "What do you learn from *Paradise Lost?* Nothing at all. What do you learn from a cookery-book? Something you did not know before, on every page. But would you, therefore, put the cookery-book on a higher level than *Paradise Lost?* What you owe to Milton is not any knowledge, of which a million separate items are but a million advancing steps on the same earthly level. What you owe is power; that is, expansion and exercise to your own latent capacities." (*Essay on Alexander Pope.*)

We read for knowledge when we read a commentary on John, when we read Dorner's *Christologie,* when we read the *Canons and Decrees of the Council of Trent;* when we read Brinton's *Myths of the New World,* Huxley's *Lessons in Physiology,* Diez' *Grammatik der romanischen Sprachen.* You will say that "read" is hardly an expressive term for such occupation, that "study" is the word. Exactly so. To *study* is to read for knowledge.

The question at once arises, But is not knowledge power? It is. But knowledge is power only inasmuch as it is useful knowledge. Hence the futility of so much that is called erudition. Every year ten thousand doctors' dissertations are written, embodying the result of some special research, bristling with references to works that nobody reads except the "special students," to establish a thesis which will be never again referred to except in some footnote in a dissertation of some future "special student." Francis Jeffrey, in a brilliant essay, pointed out, more than a hundred years ago, that while we undoubtedly have more knowledge than our ancestors, for vigor of understanding and intellectual enterprise our age has little to boast of. There is little original work. "The more a man is obliged to spend in ascertaining what his predecessors have already established, the less he will have to bestow in adding to its amount." If in the course of learned researches he should be tempted to inquire a little for himself, "he cannot fail to be struck with the prodigious waste of

time and of labor that is necessary for the attainment of a very inconsiderable portion of original knowledge." "One man," says Jeffrey, "spends his life in improving a method of dyeing cotton red; another, in adding a few insects to a catalog which nobody reads; a third, in settling the meters of a few Greek choruses; a fourth, in deciphering illegible romances, or old grants [deeds] of farms; a fifth, in picking rotten bones out of the earth; a sixth, in describing all the old walls and hillocks in his parish; and five hundred others in occupations equally liberal and important: each of them being, for the most part, profoundly ignorant of everything out of his own narrow department and very generally and deservedly despised by his competitors for the favor of that public — which despises and supports them all."

This, then, is scholasticism. It might be objected that Jeffrey, writing in 1812, had not yet caught the spirit of the new age, the spirit of historical criticism. Very true. Yet there is even to-day a valid distinction between scholasticsm and scholarship. The scholastic of to-day has his be-all and end-all in research. His tribe is numerous. The few really great scholars of our day are the men who rise above the mere classification of scientific data. Yet their learning is, indeed, based on a comprehensive and accurate knowledge of many details. They produce the real *literature* of knowledge. And it is the business of a pastor as student to know what this literature is, which works are entitled to a place in the modern library. Only so will his reading for knowledge produce results.

The pastor as a student will, to begin with, recognize the fact that of all the endless array of books on the world's library shelves there is only a relatively small number of really authoritative works on any subject. He will remember that through the epochal work of certain men in certain ages practically all that had previously been written on a certain subject has been "scrapped." I have here Hermanni Witsii *Aegyptiaca,* Amstelodami, MDCXCVI. A prodigiously learned man was Witsius, and he gathered into this stout quarto all that he had discovered in Josephus, Diodorus Siculus, Porphyry, and a hundred other writers on the subject of Egyptology. His book is quite worthless. It was written before Champollion deciphered the hieroglyphics. Not one of its paragraphs contains reliable history. It is not *knowledge.* Similarly, there are epochs in every department of learning, as sharply defined as the date of Champollion's research (1828—1840) in Egyptology. I shall enter into the application of this principle in another chapter.

The student will note, in the second place, that there is a great intellectual and moral bias at work in scientific literature. He will

distinguish theory from facts, speculation from ascertained data. Unless he so does, he will once more imagine that he possesses knowledge while in fact he has absorbed opinions.

True knowledge, we conclude, is power — if it is useful knowledge. The physician who reads the *Congressional Record* obtains knowledge, but it is not useful to him. The chemical engineer who studies Arabic, the lawyer who reads Hahnemann's *Organon of the Art of Healing,* the pastor who reads Kane's journal of travels in the Arctic — all gain information, facts, knowledge. But not useful knowledge. I should hasten to say that the reader quite misunderstands if he construes this statement to mean that the physician should not read the *Congressional Record,* or that a chemist necessarily wastes his time on Arabic, or a pastor his on works of travel. I am speaking of reading *for a purpose,* of reading for two objectives, in the present instance, for the objective of useful knowledge. I have in mind the multifarious student, who reads without purpose. I would stress this principle, that, when we study, we must be able in every case to give account — why this subject, why this book? And since the literature of knowledge is so very great, it behooves the busy pastor — whose life is but threescore and ten or fourscore, at best — to inquire very carefully whether some subject for research which interests him is really of benefit to him in his work, and whether certain books treating that subject are worthy of being considered authoritative.

So much, for the present, on books that are to be *studied.* Now as to the literature of *power.* One is prompted to ask, If "knowledge is power," then why should we make such a distinction in books? Are not these two objectives to be reduced to one — Gain knowledge, and you will have power —? Or to speak concretely: When confronted with a case of remarriage sought by a divorcee, it is very likely that the pastor who has been a student of our old dogmaticians and of our synodical literature will soonest determine upon the correct and soundly Lutheran line of action; knowledge is power: he knows, and acts. But let us say a brother submits a paper on Chiliasm; he sets forth the well-known argument against the idea of a millennium, but admits that he cannot answer the arguments of the more recent tribe of Chiliasts, the Dispensationalists. He fails because he lacks knowledge. Another brother supplies the deficiency, the conference is satisfied and reassured — knowledge had power. Christian scholarship has scored. The patient hours of toil in the study have suddenly come to a focus and have given light when most needed. All this is true. Foremost of all the requirements of a pastor is that he be "posted" on his subject — that he possess

a command of those *facts* which underlie all his activities, above all the facts of Revelation, divine truth as set forth in the Scriptures.

And yet there is such a thing as a literature of power, — books that influence us immediately and not only through the information which they supply. There is an influence exerted by books upon the mind which resembles that of diet upon the body. "A studious mind becomes, by a law of its being, like the object which it studies with enthusiasm. If your favorite authors are superficial, gaudy, short-lived, you become yourself such in your culture and your influence. If your favorite authors are of the grand, profound, enduring order, you become yourself such to the extent of your innate capacity for such growth. Their thoughts become yours, not by transfer, but by transfusion." (Phelps.)

It follows that when we choose our association with authors, we should be quite as careful as in choosing our companions among the living. It has been said with some truth that we never rise quite the same after the reading of any book. In the case of some authors it is a sentiment of chagrin, dejection, pessimism, that has overcome us as we read; so in the case of the so-called *decadent* literature of France, England, Germany, Italy, Scandinavia. No one (of normal mind) but is in a state of mental depression, is, indeed, depleted, impoverished, through the first reading of a story by Zola or Balzac, of the poetry of Swinburne, the dramas of Sudermann, Hauptmann, D'Annunzio, Ibsen. On the other hand, there are authors that leave us with a strange sentiment of elation, of enhanced powers of mind and will. Bishop Horner has said of one biography: "I never rise from the account of such men without a thrilling palpitation about me, which I know not whether I should call admiration, ambition, or despair." A snatch of such reading is like the injection of fresh and generous blood into the veins, or the drinking of a generous and refreshing draught to one who is thirsty and faint, or the breathing copiously of a highly oxygenated atmosphere.

The ability especially of good biographies to endue the mind with resolution and to develop the best natural gifts that lie dormant in it, is set forth in his own ponderous way by Noah Porter as follows: "No man of liberal culture can afford to be without — no such person ought to desire to be wholly without — the liberalizing influence which comes from a study of the lives of men of the greatest variety of opinions and characters. On the other hand, no man whose opinions are fixed or whose principles are earnest can fail to have his favorite biographies, his lives of men most loved and honored, to which he continually resorts — it may be to enjoy with them a few moments' converse in their most elevated moods, or perhaps to rise by

their aid to those noble positions which the soul is more competent to gain for an hour than to keep for a day."

Such, too, is the effect of reading imaginative literature, fiction, poetry. "The study and reading of poetry exercises and cultivates the imagination and in this way imparts intellectual power. It is impossible to read the product of any poet's imagination without using our own. To read what he creates is to recreate in our own minds the images and pictures which he first conceived and then expressed in language. The unimaginative soul cannot enjoy poetry; he cannot understand it, because he cannot interpret its words by responsive pictures of his own creating. On the other hand, the man who does read poetry, and with effect and appreciation, must use his imagination and by use make it more dexterous in its power to create and more refined in its capacity to judge."

We do well if we read in the morning hours for information; in the evening, or when resting up from labors, for inspiration (to use a much abused word). By this I do not mean to suggest that one's serious study would never be concerned with books which possess the ability to inspire; or that books of the elevating, forceful, invigorating type may not be found that will at the same time supply useful information. Indeed, it is quite impossible to classify *absolutely* all books according to De Quincey's famous distinction. Some very learned works, like Dr. Pieper's *Dogmatik,* and some very technical ones, like Dr. Gruber's *Whence Came the Universe?* may be read for pleasure, for the heightening of mental power and intellectual sweep that can be obtained by moving with strong minds along lines of a topic on which they speak with the assurance of sound scholarship. But these same books, and many like them, deserve also to be studied, to be thought over, examined, and criticized, and it is then only that their real value is discovered. And so I can imagine the ministerial student to spend a half hour in the morning searching the pages of Motley's *The Rise of the Dutch Republic* for an authoritative expression on the relation of William the Silent to Lutheranism and in the evening surrendering himself to a *rapid reading* of this great work, fully taking in the power, charm, and harmony of the historian's style.

It will be observed that in reading a certain class of authors, we do not seek direct contributions to our professional labors. Even if we are not particularly interested in William the Silent, and though we never intend to quote from the *Rise of the Dutch Republic* in sermons or conference papers, yet we may well spend the evenings of two or three weeks on the reading of Motley's masterpiece. As Professor Phelps has said of certain writers: "We do not seek to appropriate their contents bodily, but their scholarly influence. We

are not ferreting out examples for imitation. We are not preparing to quote Homer in our sermons, nor to preach Lord Bacon or Shakespeare. The weakest possible preaching may be that in which our study of these authors is visible. They are to exist in our own work only by the transfusion of their genius into our own mental character. We seek to be mentally uplifted by them. The least significant part of their usefulness to us will appear in the form of quotation. Indeed, one of the perils of extensive reading, to be watched and shunned, is that of excessive extract from other authors. Avoid a mania for quotation: a great deal of literary cant appears in that form. You will soon note in your reading two classes of authors who quote little. They are those who are the most original and those who are the most profoundly sincere."

Two observations, and I have concluded this chapter.

1) *"Power"* as used above bears no relation to that power which we have by virtue of our sonship with God and the indwelling of the Holy Spirit. *That* requires no scholarship. The newly confirmed may have as much of it as the titled theologian.

2) With all such striving for knowledge and for the development of our God-given powers of mind, Christian humility may be associated. Not all learned men, not all leaders, are proud, though most of them are. The observation of Augustine is at all times in place: "Christ the Lord is a low gateway; he who enters by this gateway must humble himself that he may be able to enter *with head unharmed.*"

Chapter 3. "All Things to All Men."

You recognize the sentiment set at the head of this chapter. It was uttered by Paul in that epistle so full of revealings of the apostle's innermost nature, First Corinthians: "I am made all things to all men that I might by all means save some."

"All things to all men" — that sums up the Christian culture of Paul. The Pharisee — the apostle of Christ — the teacher of the Gentiles, appointed a minister to build up the Kingdom in which there is neither Jew, nor Greek, nor barbarian, nor Scythian, but in which Christ is all in all.

"All things to all men that I might by all means save some," — there is no better motto for the messenger of the Gospel in our age or in any age. Here is the scope and the purpose of Christian scholarship. Considered separately from this principle of *service,* scholarship and the search after knowledge possess as little moral worth as the seeking after riches and temporal power. Illuminated by this principle, even the widest and deepest scholarship will be

spiritual, unselfish, even as the Mammon of unrighteousness, when consecrated to the service of Christ's kingdom, possesses spiritual and eternal virtue.

It is true that Paul sometimes appears to speak disparagingly of worldly knowledge. He seems to condemn the culture which was his by associations and training. "The love of Christ passeth knowledge." He was determined to know nothing else among the Corinthians than Jesus Christ and Him crucified. Yes, all that he once prized most — his pure Hebrew descent, his Rabbinical scholarship, his faultlessly Pharisaic life — he now counted as *zemia* — as garbage thrown to the dogs, yes, as dung, "that I may win Christ." He became weak to them that were weak in order to gain the weak, willingly to be spent for his Corinthians utterly, being a debtor to wise and unwise, to Greeks and barbarians. He was willing to labor in his appointed task, though he, the profound scholar and cultured university graduate, would have to associate with, and serve, not many wise, not many noble, but the foolish and weak of the world. Indeed, he was willing to be accursed from Christ for his brethren after the flesh. Rom. 9, 3. Yet, on the other hand, he was so completely, so supremely and gloriously, free from racial limitations and interest that he could say in that astounding passage, 2 Cor. 5, 16: "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more!" — as a member of one nation, as a Hebrew.

"All things to all men." All knowledge, all intellectual power, his Roman citizenship, meant nothing to Paul except inasmuch as by such enduement he would be more capable as a witness of the Gospel of Jesus Christ. Yet while he valued his early training in so far as it made him an effective preacher and missionary, he *did* find employment for his knowledge of language, rhetoric, and literature, and for his dialectic gifts in such service. He despised scholarship, considered as a mere attainment; yet he employed it to the full, as few other men or none have ever done, in his labors as a preacher of the Gospel. Does God need learned ministers? Did He need a learned man to be the missionary to the Gentiles? Such questions cannot be answered and need not be answered. The simple fact is that Paul varied his instruction according to the mental and moral cultivation of his hearers, and that only a man of culture and scholarship was able then, or would be able now, so to meet learned and unlearned with a perfect entering into their modes of thought. At Athens, Paul addressed an audience made up of men versed in the latest knowledge of the day, and he spoke to them "as a Greek to Greeks." But the discourse which he delivered on Mars Hill was not

repeated in every heathen town. In teaching the Corinthians, he had shunned all rhetorical decoration and abstained from philosophical disquisition. He was able fully to accommodate his style not only to his subject, but also to his hearers and readers — the mark of the truly cultured man. At Athens he quotes pertinently a line from the *Phaenomena* of Aratos. Aratos had lived about 250 B. C. in Cilicia, the apostle's own country. We do not forget in this connection that Tarsus was a center of Greek learning even in the time of Paul, being second in this respect only to Athens and Alexandria. Can we doubt that Paul in his youth had come into close contact with the culture of his home town? And so, many years later, at Athens, he was able to quote a hexameter from Aratos — "as certain also of your own poets have said: —

For we are also His offspring."

With the same easy familiarity he quotes literally from a comedian of the classic age, Menandros: "Evil communications corrupt good manners." And to Titus he writes, concerning the Cretians, that "one of themselves, even a prophet of their own, said, 'The Cretians are alway liars, evil beasts, slow bellies' — this witness is true." The reference is to Kallimachos, a poet and grammarian of some note who had been president of the library at Alexandria when he died in 240 B. C. Evidently, Paul had read widely in the literature of the world-language, the Greek.

More than this, we may say that Paul was the heir of *two* civilizations. On the one hand, we have, not only in these distinct references, but in his wonderful mastery of Greek, the scholarship of one who lived in the bright after-glow of Greek civilization. On the other hand, his mind was steeped in the Rabbinical learning of his age. It is true that even the Higher Criticism has failed to trace in his *doctrine* any elements taken over from the learning of Gamaliel's school; but in the dialectic power of his mind we cannot but recognize the results of that mental discipline which he underwent in his years at the feet of the great Rabbi. In his two letters to the Corinthians and still more in the Epistle to the Romans we note the wonderful logical unfolding of the apostle's argument. "From the particular question Paul's mind rises at one bound to the general principle governing the whole discussion. Having lighted up the subject from this height, he descends again with irresistible power to the level of fact. It is this dialectical procedure which imparts such crushing force to his logic." (Sabatier.)

Finally, Paul excelled his companion writers in the New Testament in versatility of expression, no less than in intellectual breadth and force. Comparing his later with his earlier writings, we find

a gradual advance in the freedom and variety of his vocabulary. "They show in Paul a writer whose mind, fixed as it was in its essential principles, yet never grew stereotyped nor encased itself in set phrases and formulae, but to the last was active and sensitive, taking on new colors and modes of expression from its changing environment." (Geo. G. Findlay.) We observe, for instance, in his Pastoral Letters phrases taken from the science of medicine — "cancer," "cauterized," "diseased" about questions, etc., — naturally explained by the intimate and prolonged companionship which "Luke, the beloved physician," enjoyed with the apostle in his later years.

Thus Paul stands forth as the ideal Christian scholar. Ideal, not only as a man who had received into the compass of his mind the treasures of contemporary culture, but who placed all knowledge and every element of intellectual power into the service of the body of Christ, the Church — "I am made all things to all men that *by all means* I might save some."

And now observe the close analogy to Paul, in this respect (as in character and temperament), of the Reformer of the Church, Martin Luther. In his theological writings as in his recorded conversations we note, as in Paul, the influence of two cultures on a mind of great natural vigor. Luther in his academic youth developed a great familiarity with the Latin classics. While not a Humanist himself, like Melanchthon, he lived in the full day of the Revival of Learning. His writings not only display a great mastery of the Latin tongue, but a breadth of reading in the classics which is astonishing. Ovid, Cicero, Aesop, Livy, Seneca, Horace, Catullus, Juvenal, Suetonius, Sallust, Quintilian, the Plinies, Terence, and Vergil are quoted frequently in the light *persiflage* of his Table Talk. Greek he took up later, when about to translate the New Testament. But side by side with his knowledge of the classical tongues, restored to the world through the Renaissance, Luther was thoroughly trained in that counterpart to Rabbinical learning, the scholasticism of the Middle Ages. And as Paul regarded as *zemia* and *skybala* (*excrementa*) the learning of the Jewish university, so Luther often speaks with angry regret of the years of effort devoted to the study of Aquinas and the dialectics of scholasticism generally. Still the dialectic art acquired by him in his university years found fruitful employment, indeed, proved indispensable to him, in the tremendous battles which he fought with the Roman Church and the fanatics, as well as in the exposition of evangelical doctrine on its thetical side. Thanks to his enormous memory, Luther retained in mind whatever he had read, seen, or heard. But it was a mind sharpened by the associations with Occam, Gerson, Biel (whom he knew almost by

heart), Bernard, Peter Lombard, and Aquinas, that penetrated the armor of Romanism and dissipated the sophistries of the Zwinglians and of Carlstadt. It is a phenomenon without parallel in literature, that the same mind gave to the world *De Servo Arbitrio* and the Small Catechism, the former one of the most profound productions of the human mind, the latter a book which housefathers may teach their children.

Again, it is a bootless question whether the Lord needed a learned Reformer; the simple fact is that the restoration of evangelical truth was brought about by an instrument which was made serviceable to its appointed task through the most comprehensive scholarship of the age. All things to all men, in order *by all means* to save some!

Nor was it simply culture of an intellectual type that we note in our Reformer. Luther loved music less only than theology; he was fond of the art of poetry; in Italy he viewed with delight the masterpieces of architecture and painting; and throughout his life he had an open eye for the beauties and wonders of nature. The man who moved with such ease and dexterity amidst the most abstract philosophical and theological distinctions and worked out with lightning rapidity the solution of legal, social, and economic problems, could write the Letter to Haenschen, watch with delight the birds building nests, and study with solicitous eyes the giant radishes in Frau Katie's garden. Such was the mind of Luther — fresh to the last, like Paul's, and responsive to every intellectual and cultural appeal. What the Reformation would have been if its great moving spirit had been a pedant or a cold, calculating intelligence, we do not know. What we do know is that the instrument which God required for His work of evangelical restoration was fashioned in the school of the most rigid mental discipline and engaged with the greatest possible variety of interest in human affairs — both together constituting what we call culture — and that the Reformer thought nothing of all his gifts and learning except as power to be placed at the service of the Gospel. And so Martin Luther is our second great exemplar of Christian culture.

I should like to have the space for a memorial to the great churchmen who in the early Christian centuries and in the post-Reformation age illustrated the principle that the supreme ideal of scholarship is service. The limitations of my subject, however, forbid more than references, and these only brief, to two leaders, one of the fifth, the other of the sixteenth century. Augustine in his youth read with ardor the ancient Latin classics. Of him the Scotch philosopher Sir William Hamilton has said: "He would have been the greatest of philosophers had he not been the greatest in another sphere." That

other sphere, as we know, was theology, to which Augustine devoted all the rich intellectual treasures he had amassed, thinking all things else as dross and loss compared with the service of Christ. It was a mind that once had worshiped at the shrine of classical culture, which slew past resurrection the errors of Manicheism and which preserved the *sola gratia* against Pelagius. And I must not pass by that sovereign intellect of the post-Reformation period — Martin Chemnitz. The "Second Martin" had been a student of dialectics and rhetoric at Magdeburg. He even then manifested a "singular love" for mathematics and was "ravished," as he says in his autobiography, by the harmonies of Greek. Imbued with a "hunger for learning," he became a student at Wittenberg. There he studied, not theology, but mathematics and astrology. At that time he freely corresponded in Greek, following the fashion of the Humanists. Chemnitz was now in a fair way of becoming a famous representative of the New Learning, — soon to be forgotten of all men, like a thousand others. He was made librarian at Regensburg, and in this position he might have begun a life of learned research under most attractive conditions. He turned to theology, however, and from that time on devoted his profound erudition and all the extraordinary powers of his mind to the establishment of evangelical doctrine, his labors culminating in that unsurpassed masterpiece of scholarship, the *Examen*. He had exchanged a life of scholarly ease, to which he was urged by his ardent love of books, for a life of exhausting labors in the field of polemics and church organization.

But I must hasten on. Illustrations nearer home, of the place of scholarship in the life of the Church, call for mention, brief though it must be. Who were those men that in the swamps and clayey hills of Perry County, Mo., laid the foundation of a confessional Lutheranism? The fathers of our Church were scholars. They were men, not of university training only, but of the widest human interests. They had renounced the prospects of a distinguished career in the homeland, and in the wilderness of Missouri built, with their own hands, a log-cabin college. In that malarial frontier solitude one could hear men converse in Latin; Hebrew and Chaldean lexica, Luther, Calovius, Loescher, Aristotle, and Quintilian, and many another pig-skin-covered tome looked down from shelves made of hewn oak boards; and from the cabins here and there came little boys and girls to receive instruction in religion, language, and the sciences at the "college." The Reformation came out of the scholar's study and was nurtured in halls of learning. Sound Lutheranism in America rose in a college and was defended, justified, and gained the field against all opposition through the work of scholars.

What does Luther's famous dictum, "As we prize the Gospel, let us sustain classical studies" — for this is what he meant by *"die Sprachen"* — mean to us to-day? Does it mean solely that there must be classical undergraduate and graduate schools? We trust it means more than that. We believe it means that our work requires for its prosecution the basis of broad culture and severe intellectual discipline. Again — does God need scholars? The question is one that cannot be answered and needs no answer. If history is to us preceptress, and we understand rightly both our tasks and our opportunities, we shall say that *we* need scholars. The question is analogous to that other one: Does God need our money? Undoubtedly God can sustain His kingdom without money. But undoubtedly He desires the gifts of His faithful children. The Church does need money, and the Church needs scholarship. But here the spiritual imponderables enter in. Money, schools, learning, *per se* are of no spiritual worth. But let these instruments be consecrated by the spirit of obedience and service, and their effects are incalculable. However, let us take that for granted. Let us say that erudition, literary skill, oratory, have behind them the true motive, the urge of unselfish service, and we are not wrong when we emphasize the supreme need and importance of these instruments of the spirit.

In making my final application of the lines of thought developed in this chapter, I am aware of a distinction that must be made in the persons of those who constitute my audience. There are those who have a natural leaning, later developed by college training, towards study and scholarly pursuits. And there are those who have performed their task at college and seminary, if not with distaste, yet without any sympathetic relations to their tasks. These two classes may not, if a cross-section be made, be found similarly divided also with reference to their interest in the work of the ministry for which they are preparing. The lover of books is not always filled with ardor for the work of the church; and the "scholar by circumstance" is not always half-hearted in his interest in the work that awaits him, but may be quite the reverse. Yet the classification, as made, stands. I shall address myself to the class first mentioned first.

Let me say, then, to you who follow intellectual pursuits with relish, who love books and research, that your endeavors lack a most essential element if they are not done for a purpose. Study *per se* is worthless, and learning *per se* is no accomplishment. It is different in art. The highest art is for art's sake alone. When the masterpieces in painting, sculpture, music, are completed, art's end is served. Scholarship has a higher function. It exists not merely to please. It must serve a worthy purpose. It serves its highest purpose in the

work of the theologian, the missionary, pastor, church-worker. And unless your ardor for studies has this grand objective, to supply instruments for the work of the Church, it is made all but valueless because it lacks the consecration of a noble purpose.

There is, indeed, a lower depth than mere pedantry or purposeless dilettantism. That is the love of praise, the desire for fame and distinction. He who, for instance, takes up work at a university merely in order to glory in the distinction that goes with a title is to me not only as a theologian, but as a lover of erudition, contemptible. True culture accepts recognition, but does not pursue it as an end in itself. True scholarship may accept the testimonium of a title, but does not consider that title an end. He who so considers it is no higher in his aspirations than he who seeks the distinction that goes with wealth. Indeed, while by no means depreciating the labors required for obtaining the higher academic degrees, I hold that more application and energy and greater talents are necessary in order to obtain large wealth honestly than to enter into the work preparatory to the writing of a successful thesis. However that may be, the man who pursues classical or scientific studies solely for the sake of the honor that goes with a title, or for the sake of its commercial value, has not yet breathed the air of true culture. Of all ideals of scholarship this most closely approaches zero in valuation.

While the university is not the only avenue to a many-sided and thorough scholarship, the training it affords should not be rated too lightly. The outstanding importance of that training resides in its *method.* That method is summed up in the key-words Experiment, Induction, and Historical Research. The application of these — of experiment and induction to the natural sciences and of research to the anthropological branches of study — together with the mental drill which it affords, constitutes the excellency of university teaching. Yet in this same *method* there are inherent certain perils, and among these, from a cultural standpoint, the greatest is that neoscholasticism which so frequently attends "special research." Let me read to you from an essay on "The Rational Study of the Classics" which appeared in the *Atlantic Monthly* twenty years ago: —

"Nowhere, perhaps, is the disposition to forget the end of knowledge in the pursuit of its means and appliances more apparent at present than in the study of the classics. . . . The present generation of classical philologists, indeed, reminds one of a certain sect of Japanese Buddhists which believes that salvation is to be attained by arriving at a knowledge of the infinitely small. Positions, it is said, have recently been given in American colleges to men who have shown their assimilation of the classical spirit by writing theses

on the ancient horse-bridle and on the Roman door-knob. . . . The risk we run nowadays is that of having our minds buried beneath a dead-weight of information which we have no inner energy, no power of reflection, to appropriate to our own uses and convert into vital nutriment. We need to be on guard against allowing the mere collector of information to gain an undue advantage over the man who would maintain some balance between his knowledge and reflection. We are, for instance, putting a premium on pedantry if we set up as the sole test of proficiency in the classics the degree of familiarity shown with that immense machinery of minute learning that has grown up about them. . . . One of the college comic papers recently published a cathode ray photograph of a very modern type of university professor, with the result, alas, of revealing inside the professor's head only a set of wheels. . . . The average American has come to have an instinctive belief that each decade is a gain over the last decade, and that each century is an improvement on its predecessor; the first step he has to take in the path of culture is to realize that movement is not necessarily progress."

Assuming that the student has avoided the scholasticism of the present age (as barren almost as that of the Middle Ages when, in Luther's phrase, one man would milk an ox while another would hold a sieve) and has determined, I would add, upon a subject somewhat related to the labors of his chosen calling, it remains that such study — whether pursued at the university or in one's own home — retain its proper end and scope. And here the test is easily made. What, in view of your prospective attainments as a scholar, is the relation of these attainments to the service of the brotherhood? Or have you forgotten the brotherhood — the Church? Do you, possibly, regard it as a *theatron* for achievements, as a field in which "leadership" may be won as a prize? No, of course not. You have not forgotten Christ's washing the feet of His disciples. You have not forgotten that we are here to serve. And so you will remember the example of Moses, who renounced all the wisdom of Egypt and the refinement of Pharaoh's court in order to serve Him, "whom he saw, the Invisible." You will remember that Daniel was ready to relinquish, and did relinquish, the great office to which his many-sided ability had raised him, rather than fail his people and his God in the testing. You will, like Paul, regard all the learning of the schools and all artistic accomplishments as garbage (*zemia* — it means "offal cast to the dogs") and as dung; like Luther and Chemnitz turn away from the heritage of ancient learning; and, like Paul, and Luther, and Walther, and a cloud of witnesses whose testimony might be added, surrender every gift and acquisition to the service of our Redeemer and Lord.

I am not idealizing. I have known students who possessed musical aspirations and who by free choice went where they would be excluded from all contact with the world of harmony and would in a few years lose an accomplishment which had once called forth the plaudits of large audiences. And they esteemed such loss nothing because their heart belonged to their Master. I have known others whose record in scholarship gave promise of success in the higher educational field; they surrendered every hope of gaining prominence in philology, went into the backwoods, and are serving their Lord faithfully, aye, and cheerfully, with that cheerfulness which is a gift of the Spirit. Yet one and another have taken a course at the university, received academic honors, even lectured in university classrooms themselves, — and have turned their back on a career which so many have coveted, and now serve Christ in some factory district. They remember, I presume, that the most profound thinker of the ancient world labored among a class of people so ugly in their natural mood that he had to make tents for a living lest they accuse him of being a money-grubber! "What things were gain to me, those I counted loss for Christ" — "All things unto all men" — "That I may rejoice in the day of Christ." There is your true Master of Arts, whose title is written secure! Oh, that we had many such Masters in the Spirit, genuine Doctors of Divinity, who will admit that they are nothing and Christ is all, and that, if our Lord had not a single Bachelor, or Master, or Doctor, yet the very stones would speak and testify and the Kingdom go on from victory to victory!

I am, at this point, cognizant of a whole-hearted acquiescence to the doctrine of these paragraphs on the part of some of my readers. "Most certainly," I hear them say, "these sentiments are worthy of cordial assent. Undoubtedly, the boast of scholarship and pride of culture ill befits us, who are to be preachers of the simple Gospel, workers in the mission-fields, shepherds of the flock. Taking a personal, living faith for granted, what really counts," they add, "is that the present-day pastor be a man of practical wisdom, that he be a 'hustler' and a tireless worker, that he leave erudition and research to those who have a natural bent in that direction. Scholarship — of course, we must have some scholars; but learning may actually unfit one for the practical interests of pastoral work." "Yes," adds another, "experience shows that what is needed above all is a knowledge how to deal with people and how to get a congregation into good running order. Book-learning for those who are inclined that way — but what the Church needs is workers!"

Now, while these judgments, each viewed separately, command our ready assent and are, indeed, truisms, the thought which underlies them, the reasoning that runs through them, is quite unacceptable. For while it is true that the theologian who views books, reading, knowledge, culture, as ends in themselves, generally lacks that singular devotion to his calling without which there can be no spiritual, no successful service, even so the opposite extreme is to be avoided, that of depreciating mental culture and scholarly attainments. And this latter attitude is revealed in the sentences above (which are all but literal quotations), treating knowledge and efficiency as if they were mutually exclusive.

Christian scholarship is but organized and well-proportioned knowledge, imbued with lofty purpose and spiritual ideals. And to treat it as if a contrast existed between its acquisition and practical usefulness is in itself an indication of undisciplined thinking. Yet there is a tendency among young preachers, candidates, and students of theology to exalt the "practical" mind, as if it were something outside of the relations of a general culture and the interests of study. The impression is general that what a young minister needs, and what a student of theology ought to receive, is "practical directions." It is believed that there are pass-keys to efficiency. There is a demand for a code or formula which if the purchaser follows will guarantee results — a summary of rules how to approach people, how to run a meeting, how to control refractory committees, how to find a series of special texts, how to gain a crowded church auditorium without exactly violating Lutheran tradition or Christian ethics, how to get funds, how to keep in touch with the young people, how to produce an efficient choir, *etcetera ad infinitum.* Hermeneutics, church history, catechetics, logic, lecture system, class essays, conference papers, Greek lexica, Hengstenberg on the Psalms, Stoeckhardt on Romans, Calovius's *Systema,* Pfeiffer, Seckendorf — sacred be their memory! But give us Jefferson's *The Building of the Church,* Burns's *Sermon Illustrations, The Pulpit Cyclopedia, The Gist of the Bible, The Facts of Life, My Young People, How to Fill the Pews,* and let us associate with living men, women, children, in order that we may get the knack of a winning and forceful manner and develop into efficient personality and spiritual leadership.

To such of my friends I would say that there is no greater delusion than a seeking after pastoral efficiency which divorces itself from scholarship. *There is no royal road to knowledge.* There are no passwords to efficiency. There is no substitute for learning. You cannot make lawyers by handing aspirants a volume of Addresses to Juries or a Manual of Sales and Conveyances. You cannot make a physi-

cian of a man by sending him on a round of the clinics or by presenting him with a booklet of Approved Recipes. And you cannot make an efficient clergy by putting young men through a system of pastoral exercises or by giving them a handbook of Church Finance. The lawyer derives more knowledge and power from Blackstone's *Commentaries* and Lieber's *Legal Hermeneutics* than from the finest collection of forensic addresses; the physician must know anatomy, physiology, and pharmacopoeia before he can use to advantage the hints which he receives from old practitioners; and the theologian of 1925 absorbs greater efficiency for pastoral work from Luther on Genesis and Zahn's *Einleitung* and Ramsay's *Paul* than from the *Topical Excerpt Library* or the *Biblical Illustrator*. True, the lawyer who has fitted himself for his profession will be able to extract inspiration and useful knowledge from the orations of successful pleaders; and the trained physician will select data of value even from some popular handbook of medicine. Even so the preacher who has studied the *science* (properly understood) of his calling will be able to gain useful hints from the most unpromising sources, even from the Practical Handbooks. But only he, and not the preacher who relies on such helps, *is able* so to use them. And in this there is no mystery. To be thoroughly furnished for the ministerial office it is necessary that a candidate possess 1) a firm grasp on the essentials; this is obtained by a study of the theological branches taught at the Seminary; 2) a knowledge of method and practise; this is not so much learned as absorbed through the lectures on exegesis, dogmatics, and pastoral theology; and 3) the mental discipline that is gained by hard study. Thus he has obtained a certain degree of efficiency which it is the business of the young preacher to supplement and widen by slow accretions from continued application to books.

And there is no other way. Unscholarly preachers have been a success — if their lack of scholarship was owing to want of what we call "gifts," of natural endowment. Here, again, the imponderables enter in. God could take the timorous and spiritless Gideon, who was not satisfied with three miracles pledging Jehovah's aid, but asked for a fourth, and make of him a victor against incalculable odds. God to-day uses timid soldiers of the Cross, furnished with weapons poorer than Gideon's, to win great victories for His kingdom. But that is according to the rule that He needs no strength or genius of man, and that faithfulness is all that He demands of those whom He employs. And so we say that learning unsanctified by the Holy Ghost, culture that is not willing to consume and deny itself in service, is of no value to the Church and has often proved a curse. But this by no means implies that culture and scholarship which has

been breathed upon by the Holy Spirit has not an important place in the divine economy. The examples which have been quoted prove that God indeed so employs the abilities of men, and these abilities, while partly a natural endowment, depend on hard mental labor, study, research, for the development and growth unto large usefulness.

Nor does this apply to *theological* study only. So comprehensive are the labors of the ministerial calling, and at so many points do they touch human life, that there is hardly conceivable a domain of human knowledge which may not contribute its quota to the efficiency of pastoral labor. This is, indeed, a wonderful thing. The physician, the dentist, the lawyer, the accountant, may each be eminently successful with no wider culture than he derives from his professional studies. This is because each of them is concerned with human life only at a single point — be it human rights, or health, or property. The pastor is concerned with man — and whatever is of human interest may be welded into a tool for his labors among men. He will derive an argument for a discussion with a fellow-traveler on the railroad train from his recollection of a footnote of Delitzsch on Genesis; but a quotation from Dana's *Geology* or Huxley's *Lay Sermons* may also lend point to his discourse and silence, if not convince, a gainsayer. Was it not Huxley who said that "the mysteries of the Church are child's play compared with the mysteries of nature"? And will not the hardened opponent be made to see the cause of his obtuseness when we quote to him Oliver Wendell Holmes: "A bigot is like the eye of a cat: the more light you pour into it, the more it will contract"? But we *have read* Huxley and Holmes if we find these quotations ready at hand.

In our preaching we do not quote the classics — ancient or modern; and in our missionary visits we do not pass out nuggets of learning; that were pedantry, which is a first cousin to stupidity. But the argument holds that, the wider our acquaintance with human life, history, and literature, the sciences and arts, the better are we able to find those points of contact by which we secure the interest of the indifferent. Let me quote one example, if it is permitted, from my own experience. One of my young men had given me the address of a boy who worked in the same shop. I called at the number and was ushered into the parlor by the daughter of the house, who returned to the next apartment to call her mother. Meanwhile I had leisure to look around, and my eyes fell on a crude colortype, framed in gilded wood, and representing, undoubtedly, Ziska on his white horse. "Bohemians," I said to myself; "I thought the name sounded like it." Enter the mother, with the apprehensive look of one who expects a new contrivance for making butter to be exhibited to her.

No, I was no agent, I was a pastor. Relief, then polite conversation. "From Bohemia," I said; "Now I understand that picture up there." A look of interest came into the woman's eye, almost enthusiasm. "You know that picture? Who is it?" "Why, that's old one-eyed Ziska on his white horse." Do you know, that was the beginning, in that family, of interest in my mission. One-eyed Ziska had done it. Every Sophomore knows his story, of course. But not every Sophomore realizes that the story of the Hussite wars may twenty years later help him win an approach to a human heart — help him to be, in the end, all things to all men, that by all means he may SAVE some.

Prof. Austin Phelps tells the story of one of the most accomplished of our American missionaries who spent her life in Africa. "Her education, her refinement, her tastes, her manners, would have graced and elevated any metropolitan society. Yet her testimony was that she found use for them all in the Christianizing of savages. She was not conscious of one wasted gift. She had no regrets over useless acquisitions. Not a single accomplishment of her beautiful youth — her drawing, her painting, her music — ever lay idle."

One of the best Reformed preachers that St. Louis ever had was the late Dr. Samuel J. Nicolls, pastor of the Second Presbyterian Church. Though preacher of the city's most fashionable congregation, Dr. Nicolls was a sound evangelical scholar. He was, moreover, a man who evinced, until late in life, an interest in many domains of knowledge. In a sermon on "Justification" delivered in 1910, he told the following story: —

"Many years ago it was my privilege to minister to a sick and dying child of God, a man who was one of the foremost citizens of this city, who had occupied the position of judge and had been a member of the Cabinet of our great martyr President. Calling one day, I found him greatly distressed and full of anxiety in view of his approaching death. Asking him the reason for this state of mind, when previously he had a serene and assured faith, he said, 'Oh, it is the multitude and greatness of my sins for which I must give an account to God.' I endeavored to assure him of the mercy and grace of God pledged to him in the promises of the Gospel; but all in vain. His faith seemed unable to grasp a single promise that would give him relief. There came to me the thought of using a legal term with which he was familiar. I said to him, 'Judge, in a short time you will be in the presence of God, and you must stand at the judgment-bar of Christ; what will be your plea?' 'Oh,' he said, 'guilty, a thousand times guilty! I deserve His condemnation.' 'But,' I said, 'there is a plea which you may make. You can say, "Yes, guilty, Lord, but

Jesus Christ is the end of the Law for righteousness to every one that believeth. He died for my sins, and I claim my justification through Him." And you can further say, "May it please your Honor, the court is concluded by that plea." ' Instantly the sick man caught at that term 'concluded,' and clasping his hands with joy, and with his face illuminated, he cried, 'Yes, yes, concluded, concluded.' He realized in his heart what Paul has written concerning the justification of the believer, 'Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.' "

"All things to all men!" Scholarship, then, — let it be pursued for knowledge, for power, for the discipline and heightening of our faculties, and all for the ultimate and greater purpose of service in the kingdom of God. If the range of books and reading is boundless, so is the opportunity for the Christian pastor. He can never know too much — if he but have learned the *Gnothi sauton* of the penitent sinner and the salvation that is his in Christ, and if all his ideal be summed up in the purpose of by all means, every means, saving some, be they Greeks, barbarians, Scythians, — but to *save some!*

PART TWO.

The Preacher as Student.

Chapter 4. The Theological Library.

"Let me have the book," said dying Walter Scott to Lockhart. "Which book?" "There is only one." Lockhart brought him the Bible.

In a special sense, the Christian pastor is a man of one book — the Bible.

A good idea for our young preacher is to select one edition, each, of the German and the English Bible, and to use that all his life. Only so will his memory of Bible passages become *localized.* By using one edition of the Bible as the basis for his reading and studying, he will gradually acquire a *Lokalgedaechtnis,* a localized memory, of all the more important texts, and even of all the chapters of the New Testament (at least) — an extraordinary aid to the acquisition of an exact and detailed knowledge of the Bible.

For one's desk copies (German and English) of the Bible, it is best to choose editions that contain no footnotes or expository apparatus. It ought to be an edition printed in fairly large type, yet not too bulky and heavy a volume, as that will work as a discouragement to frequent and ready use.

German Bibles.

The following German Bibles are recommended for this purpose:

Grossoktav-Ausgabe No. 1. Concordia Publishing House.

Or, if a more expensive edition is desired: —

Grossoktav-Ausgabe No. 2. Concordia Publishing House.

Either of these will last a lifetime. Both have gilt edges, but No. 1 is bound in cloth while No. 2 is bound in the finest morocco. My advice would be that the young preacher get one of these editions during the first year of his ministry and never use any other.

Two annotated *German* editions of the Bible possess outstanding merit: —

The *Weimarsche Bibel* (*Weimarer Bibelwerk, Kurfuerstenbibel,* A. D. 1640, mainly the work of John Gerhard). Republished in St. Louis, 1880. This Bible contains interpolated comment on the text, and summaries.

Altenburger Bibelwerk. Republished at St. Louis, 1866; three volumes in large 8vo. Contains the introductions and marginal comments of Martin Luther, summaries, introductions, and prayers.

English Bibles.

NOTE. — The prices quoted below are subject to change without notice. Concordia Publishing House must reserve the right to charge prices as they are made by the various publishers at the time of sale.

I take it for granted that the reader is acquainted with the outstanding excellencies of the King James ("Authorized," 1611) Version over all later revisions. Despite mistranslations and occasionally antiquated dialect it remains preeminently *the* English Bible. The following editions come into consideration for our present purpose: —

1. *Concordia Bible,* Teachers' Edition; self-pronouncing. India paper, morocco binding, divinity circuit. Weight, 1 lb. 9 oz.; thickness, ⅞ inch. Originally a Cambridge University Press Bible, distributed by Pott in America. Text, 1097 pp. Helps, 369 pp. Contains the authorized text, a Concise Bible Dictionary of 118 pages, a Concordance, and a set of maps. All things considered, the best English Bible on the market, and a perfect piece of book-making. The Dictionary has been revised so as to be in harmony with Scriptural teaching and to embody the latest results of archeological and philological research. It is the only English Bible on the market containing "Helps" which can be recommended without cautions or other restrictions to our people. The Concordance is the most useful of any bound up with an edition of the Bible. The maps are well printed and very fully indexed. Price, $11.00.

2. *Concordia Bible,* Teachers' Edition. Contains the same text and "Helps" as the India paper edition, but is printed on thin (ordinary) book-paper. It weighs 2 lb. and 4 oz., and is 1⅝ inch in thickness. The most serviceable Bible on the market. Many dislike India paper on account of its "clinging" quality. Price: Style GDC, $4.75.

3. *Oxford Self-pronouncing Bible.* "Long Primer 8vo Refs. (Pron.) India Paper." Order number: 0925X.

This is one of the most beautiful Bibles ever printed for general circulation. It is the *chef-d'oeuvre* of the Oxford press, a marvel of book-making. Although its text of the Old and New Testaments covers 1,215 pages, and the Cyclopedic Concordance, which forms an appendix, 300, a total of 1,515 pages, the thickness of this book is but 1⅛ inch and its weight less than 1½ lb. Like the *Concordia Bible,* it is printed on India paper of an agreeable cream-white tint. The Cyclopedic Concordance is useful, and a set of fairly good maps

forms a second appendix. The price of this Oxford Bible to pastors is (1925) $11.25.

4. *Holman Self-pronouncing Sunday-school Teacher's Bible.* Order number: 8812. This Bible is printed on paper of good quality. The text covers 1,264 pages. In addition, there are several hundred pages of appendices: A handbook of Bible history, chronologies and specially arranged subjects (this is a useful feature); a concordance (fairly complete on the more important subjects); and a Bible Dictionary which in most cases will render it unnecessary for the student to consult other works of reference. The maps are rather poor. This Bible weighs 2½ lb. and is 2⅞ inches thick.

5. *Holman Pronouncing Edition* (735 X large bourgeois 8vo Refs.). This edition is the lightest in weight on the market, compared with Bibles of similar reference apparatus. It weighs just 1½ lb. and is 1¼ inch in thickness. It has chronological tables, concordance, and "Four Thousand Questions and Answers." The maps are well executed. Paper very thin, but of a chalky white tint. The price is $11.25.

6. *The Bagster Teacher's Bible.* (Long primer, self-pronouncing, S125.) This Bible has good appendices: A list of obsolete and ambiguous words explained; chronological tables; a gospel harmony; an alphabetical subject index; questions and answers; a concordance; and a good atlas. It has 1,500 pages. Its weight is 3 lb.; thickness, 1¾ inch. Price, $4.95.

7. *Oxford Self-Pronouncing Bible,* No. 04524. (Long Primer 8vo Refs. Pron.) Throughout the same book as No. 3 above, printed on heavier paper, and the maps are of inferior quality. Weight, 2¾ lb.; thickness, 1¾ inch. Price, $6.50.

8. For pocket-use (traveling, etc.) there is a marvelously compact *Oxford Bible,* the Pearl 24mo edition. This contains only the text (no self-pronouncing feature), printed on 796 pages, three and a half by five and a half inches in size, only three quarters of an inch thick, and weighing only eight ounces. Price, $1.00. Its print is too small for regular use or study.

9. *Sunday-school Teachers' Combination Bible.* National Bible Press, Philadelphia, Pa. This Bible contains in footnotes all changes in the text made by the British and American revisers. It has the red-letter feature. Price: Genuine leather, limp, No. 10R, $4.50; divinity circuit, No. 11R, $5.00.

10. *Chain-Reference Bible.* This edition is distinguished by a very elaborate system of marginal references, each reference being supplied with a topic head. Publisher: ~~Southwestern Company~~, ~~Nashville~~, Tenn. Indianapolis, Indiana

11. *The Students' Bible,* with marginal notes. Southwestern Company, Nashville, Tenn. 1907. Has references in margin and footnotes which contain cross-references under topical heads like the *Chain-Reference Bible.*

12. *The Newberry Bible,* No. 1. Oxford University Press, Hodder and Stoughton (Doran). This unique edition is distinguished by a system of diacritical marks by which the grammatical form of every word in the original Hebrew and Greek is indicated. Price, $5.00.

13. *The Reference Passage Bible* is published by the Alpha Publishing Company, 2415 O St., Lincoln, Nebr., and sells in various styles of binding for from $4.75 to $9.75. Only the New Testament has to date been published. It has two valuable features: 1. a vast number of reference passages printed out in full in the margins; 2. the gospels printed in harmonistic (chronological) arrangement in four parallel columns. This New Testament is useful for textual study in sermon-making and for the pastor's use (not class use) in Bible class work.

14. *New Indexed Bible* (Dickson Bible), Dickson Publishing Co., Chicago, 1923. The Authorized Version with a Bible Dictionary, Ussher's Tables, Indexes and Concordance, also topical arrangement of texts. Aside from the fact that this edition has no cross-references (parallels) in its text, the other features suffer from incompleteness. The Dictionary is prepared from the Reformed standpoint: Baptism only a symbol of regeneration; Baptism of Holy Spirit a second grace, given for service; the Lord's Supper a memorial meal; account of the Fall in Genesis may be allegorical; Sabbath of moral obligation; millennium assumed in texts like Matt. 16, 18; Mark 14, 25, etc.

15. *Scofield Reference Bible.* Oxford University Press, New York and London. Has the usual parallels and a system of annotations. In the main orthodox, but deeply tinctured with chiliasm. Consulting editors with Dr. Scofield are men who share his pronounced millennialist views, like Dean Gray and A. C. Gaebelein. Price: No. 70, cloth, $3.25; No. 73, French morocco, $7.75.

Among the growing number of translations into modern English there is only one of outstanding merit — James Moffatt's *The New Testament,* Geo. H. Doran Co., New York. Moffatt is professor of New Testament Greek and Exegesis in Glasgow. His translation is into a flowing English, as spoken to-day, and is the product of sound exegetical scholarship. However, the student must be continually on his guard, as under the bias of a rationalistic scheme of theology the

author often very freely translates the text as it would be had Professor Moffatt, and not Matthew or Luke, written the gospels.

The translation of the New Testament produced by Dr. Goodspeed of Chicago University, while a product of original scholarship, labors under the same blemishes as Moffatt's translation.

In 1925 the *"Shorter" Bible* was completed, published by Chas. Scribner's Sons. It is called the "Raisin-cake Bible" because for "wine" it substitutes "Raisin-cake" whenever wine is mentioned approvingly. Price, cloth binding, $3.00.

There are many other translations into modern English (F. Fenton, Oxford; Weymouth, Pilgrim Press; and others), but I am not acquainted with these. Both the British and American revisions are printed, together with the King James text, in the Revised Bible (Winston, publisher). The purchase of any of these editions may well be deferred to the later years of one's ministry. I advise the purchase of *one* German and *one* English Bible only. The description of editions given above is for reference in case some special edition is desired later.

An indispensable book to every student of the Scriptures is a Concordance. There is in German old Lankisch (1677), a ponderous volume, one of the bulkiest tomes ever placed on the book-market. It is a strange and to me an inexplicable fact that no really complete concordance of convenient format has ever been gotten out by the theologians of Germany. There is a smaller work, the so-called *Bremer Handkonkordanz,* which is fairly complete and of handy format. Buechner's *Handkonkordanz* is topical and does not at all serve the purpose of a general concordance.

In English I give the preference to Robert Young's *Analytical Concordance to the Bible,* Funk & Wagnalls. Price, $7.50. The new (1917) edition contains valuable appendices, an index-lexicon showing all the meanings of the original Greek, Hebrew, and Aramaic words in the Bible, a complete list of Scripture proper names, showing their modern pronunciation and exact forms in the original Hebrew, and a good sketch of recent exploration in Bible lands. A close competitor to Young is Strong. (James Strong, *Exhaustive Concordance of the Bible.* Price, $5.00.) The two works differ as follows: Young lists under each English word the Scripture-texts according to the Hebrew or Greek originals — a valuable feature. Young prints out the Hebrew and Greek words, while Strong refers to these by the number of the particular Hebrew and Greek words as numbered in the Hebrew and Greek dictionaries found at the end of the volume. Strong contains a comparative section in which the principal changes which the revisers made in the Authorized Version are listed

alphabetically. The Hebrew and Greek Dictionaries (126 pages and 79 pages, respectively), which conclude the work, are a valuable feature. Young weighs about six pounds and Strong almost ten. As in the case of Bibles, the size and weight of works of reference bear some relation as encouragement (or the reverse) to frequent and regular use. Judged from this point of view, old Cruden (*A Complete Concordance to the Holy Scriptures,* by Alexander Cruden. Newly edited by Alfred Jones. Fleming H. Revell Co., Chicago. Price, $2.25) is preferable to either Young or Strong. Cruden is a volume of moderate size and weighs less than two and one half pounds. Its type, however, is small (and in the Revell reprint frequently broken), and the lines are very short, sometimes a little too short to make a satisfactory reference. It is a good concordance and suffices for all ordinary purposes.

Nave's *Topical Bible* is a combination of concordance and Bible dictionary. (*Nave's Topical Bible.* A Digest of the Holy Scriptures. By Orville J. Nave. The Abingdon Press, Cincinnati. 1,615 pages. Prices, according to binding, $4.75 to $8.50.) Its object is "to bring together in cyclopedia form and under familiar headings all that the Bible contains on particular subjects." All names of persons, places, objects, etc., in the Bible are briefly explained and the references under each head supplied. The doctrines of the Bible are similarly treated. There are innumerable cross-references, the changes made by the revisers are indicated by means of special type, and there are other valuable helps for Bible-study. Several other Bibles, supplying very complete cross-references and topical indexes are now on the market. One of these is the *System Bible Study,* System Bible Co., Chicago, 1922. Combines a topical arrangement of Bible-texts with a Bible dictionary. The four gospels are harmonized in parallel columns and are again reprinted in the chronological order of the narratives. The historical digest is infected with the New Theology. The price seems very high, $16.00 to $27.50, and the book is in no wise comparable to Nave.

Of Bible dictionaries I shall mention only one: John D. Davis's *A Dictionary of the Bible,* third edition. The Westminster Press, Price, $4.00. It is the only modern reference work of its kind not infected with the higher (negative) criticism and is regarded by Dr. Fuerbringer as equal in many ways to G. B. Winer's *Biblisches Realwoerterbuch,* still the best work of this kind in German.

With a good edition of the English and German Bible, a concordance, and Davis's *Dictionary* the young preacher has a fine nucleus of a theological library. These and the Lutheran confessional writings (*Triglot Concordia*) are the indispensable books for a Lutheran pastor's working library.

The candidate of theology is presumed to have a Hebrew and a Greek Testament. His Hebrew Bible will suffice for later study, and there is no appreciable difference between the various editions. It is different with the Greek Testament, for reasons known to the student from his course in Textual Criticism (Hermeneutics). But whatever the edition in use at college and seminary, the graduate should, as soon as he can command the price, purchase the five volumes entitled *The Expositor's Greek Testament* (Doran and Co., New York. Price, $25.00). This Greek Testament is really a Testament and Commentary in one. It is Alford's *Greek Testament,* brought down to date in point of scholarship. And Alford had given to England in accessible form the labors of Bengel's *Gnomon* and the accumulated results of continental Biblical scholarship. The *Expositor's* New Testament has at the top of each page the Greek text, most carefully edited, with critical apparatus of variants immediately below, parallels on the margin, and below this, generally filling three quarters of the page, the commentary. Of it Dr. Dau has said in a review: "No English Lutheran who is engaged in the study of the Scriptures in the vernacular can afford to ignore the condensed results of the studies of reputed scholars throughout the world which are offered him in this book." To this I fully subscribe.

We have reached the topic of commentaries. For the Old Testament Keil-Delitzsch in the Edinburgh edition (T. and T. Clark; American agents, Charles Scribner's Sons) is the best choice. In spite of its wooden English and its at times ludicrous mistranslations, this English Keil-Delitzsch is better than any one edition of the German original. But it is expensive, costing some $80 to $90 new; and some volumes are at present out of print. This work may frequently be bought at second hand, in broken sets, for from 50 to 75 cents a volume. Of the more comprehensive commentaries on the New Testament none is preferable to Meyer in the American edition. (*Critical and Exegetical Handbooks,* H. A. W. Meyer, Funk and Wagnalls, New York. 11 vols.: out of print.) This translation is better than the recent editions of the German Meyer, which strongly reflect the New Theology. The American Meyer is not a mere republication of the English translation, but is supplied with many critical and exegetical notes, usually of a sane and conservative type, by the American editors. With Keil-Delitzsch for the Old Testament and Meyer for the new, the student is provided with all the "learned" comment on the Bible which he is ever likely to use.

Of the one-volume commentaries on the entire Bible, Jamieson, Fausset, and Brown deserves mention as a work which, aside from

the Reformed standpoint of its authors, is a safe guide, and useful for quick reference. Price, $7.50.

Even the young preacher should find time for a systematic study of the Scriptures. My suggestion is that he first devote a stated portion of every day — if it be but half an hour or fifteen minutes every morning — to exegetical study. As a preliminary, let him read, with the text and his index rerum before him, Stoeckhardt's *Biblische Geschichte des Neuen Testaments,* Concordia, $2.90. When this book has been thoroughly worked through, let him reread the gospels in *The Expositor's Greek Testament,* Vol. I. (This may be bought separately for $6.00.) Read it with the German or English Bible before you, without dictionary, and closely study the commentary supplied under the text. Then proceed to the study of Paul's letters. A Harvard professor has said: "If I had my life to live over again, I would be willing to devote the solid portion of my days to the study of the Pauline epistles. I should feel that in these alone there is work enough and joy enough for a lifelong scholarship." As an introduction to this study read *Paul and His Epistles* by D. A. Hayes; $3.50. Hayes's book is an excellent work, though, of course, to be read with discrimination. A popular life of Paul, and one that will supply good material for sermonizing, is Wm. M. Taylor's *Paul the Missionary;* $1.50. The reading of the epistles in vols. 2—5 of the *Expositor's Greek Testament* should follow.

It is not the purpose of these chapters to give a bibliography of exegesis or of any department of theological study. Many good commentaries on separate books of the Old and New Testaments might be mentioned, but that would not serve the present purpose. The scope of these chapters is the course of study which a preacher may follow with profit during the first five years of his ministry. If he has, in these five years, worked through, as indicated, the gospels and the Pauline letters, he has done well. He will have occasion to refer to Keil-Delitzsch or Meyer in the course of his sermon-making, or in the preparation of conference papers. But he ought, in the first years of his ministry, to regard these larger works as reference helps and not essay to study them through, volume by volume. The case, of course, is different with the pastor who is not able to read Greek. Let him acquire Lange's *Bibelwerk,* either in a German edition or in the translation by Schaff (Schaff-Lange, 25 vols., frequently to be had at second hand). The *Pulpit Commentary,* even more voluminous than Lange, is a similar work, in the main conservative in character, with ample homiletic notes, — more than ample, I would say, since they lose themselves in *porismata* and do not always limit their applications to the sense of the passage

as indicated by its context. But the work is, on the whole, a useful one and much to be preferred to the modern handbooks of homiletic comment. Fifty-one volumes, @ $2.50. Index, $4.00 extra. The course of study should be as above outlined, first the gospels, then the Pauline letters. Wm. M. Taylor's volumes on *The Parables, The Miracles,* and on *Paul* will be found good helpers for a little more specialized study.

So much on the choice of books for the preacher's foremost task as a student, the study of the Holy Scriptures themselves. It has become almost a truism among us that, next to the study of Scripture, the Lutheran theologian should first of all give his attention to the writings of the great Reformer. And if it is true what Professor Moore says in *Preacher Problems* that "the preacher should, first of all, secure and read carefully the leading books of the leading men of his own denomination," then, surely, the Lutheran pastor who does not devote some time to the reading of Luther makes a serious mistake. Naturally, the St. Louis edition will, in spite of its cumbersome format, be chosen for our course of reading Luther. Happy the pastor who through the munificence of some friend is enabled, during the first years of his ministry, to purchase the entire set. But many of us will not be able to command the purchase price at once, and then the question arises in what order to acquire the twenty-five volumes of our edition. I must here revert to the principle of "reading with a purpose." Also in setting out to get a first-hand acquaintance with the Reformer, we must determine to read with a purpose, and with a purpose beyond that of simply satisfying the demands of a synodical conscience. Again, we remember the two objectives of purposeful reading — Knowledge and Power. The former is served when we read Luther to gain a deeper knowledge of Scriptural teaching; to understand the great crises in Luther's life and the progress of the Reformation; to learn from him how to meet the adversaries of Truth—Romanists, fanatics, and errorists generally; or to help out our sermonizing with the great Reformer's thought. I would say that all these purposes, except the historical interest, are best served by reading first of all Volumes I and II — the *Lectures on Genesis.* These contain an amazing wealth of theological thought, encompassing, as they do, with sovereign sweep, almost the entire domain of theology and ethics. Next read the *Church Postils,* Vols. 11 and 12. Then Volume 10, the *Catechetical Writings,* which are very interesting and of great practical usefulness. I suppose that even a preacher with some leisure will not be able, in the first five years of his service in office, to read more than these five volumes, unless, indeed, he

desires to specialize in Luther. Special theological study, however, is properly the task of later years and hence does not come under the purview of these chapters.

But how about reading Luther for Power? Friend, open his writings almost anywhere, and you will tap a fountain of power such as the Church has not had since the days of Paul! Power — Luther is all Power! Melanchthon was right when he exclaimed, viewing a portrait of his departed colleague: —

> "Fulmina erant linguae singula verba tuae!"
> (What lightnings flashed these lips in every word!)

All literature outside the Bible is pale and nerveless by the side of those waves of energy that surge to this day in the printed works of our Reformer. The man who cannot be energized by the forces that palpitate in these writings, — but there is none! The translators stand helpless over against this onrush of life and power, and even his Roman Catholic biographers confess themselves overwhelmed by the power of the Reformer's style. Never was massive thinking so wedded to gigantic powers of expression. Reading Luther is a tonic to the mind, both as regards clarity and penetration of thought and the forces within us that seek expression. Never was there so vitalizing and energizing a writer. Read Luther for Knowledge and you read him for Power. But read Luther!

Turning to our own Synod, there is one outstanding work of Dr. C. F. W. Walther's which no young theologian should fail to study: *Die rechte Unterscheidung von Gesetz und Evangelium;* Concordia, $2.60. Not since Luther has the central truth of Christianity been presented so clearly, so convincingly, so logically, so "practically," as in this masterpiece of Dr. Walther's. I would fain add other titles to this — Walther's *Kirche und Amt,* his sermons, the letters collected by Dr. Fuerbringer, — but I am suggesting titles for the preacher during his first years in office, and, so limited, the *Rechte Unterscheidung* shall stand as the one work of our great Doctor which even the young preacher cannot afford to overlook.

Side by side with Scriptural study there ought to run a course of reading in systematic theology. The practical value of this cannot be overestimated. Professor Phelps has truthfully said. "Our systems of theology do an invaluable service to a preacher. No man can preach the Bible truthfully who does not preach it with fidelity to a system of truth which pervades it. If we preach it in methods which are reckless of an underlying system, we are sure to derive from it extremes of truth which are not truthful. The best Biblical preaching, therefore, is the best theological preaching. The contemptuous treatment of dogmatic theology, sometimes heard from men

of pettifogging scholarship, does not deserve refutation." Of all the larger doctrinal works available to the modern student there is one that comes even under the narrow scope which limits these suggestions—Dr. F. Pieper's *Christliche Dogmatik*. Concordia, three volumes, $5.00 per volume. The regular application to this superb manual cannot be too strongly recommended to our young preachers. Among the special treatises on Christian doctrine I shall mention only one, John Schaller's *Christology*. Northwestern Publishing House, Milwaukee; price, $2.00. It is a book which embodies the ripe scholarship of a great teacher.

It is possible that the young pastor at this point will begin to murmur at the program that is stretching out before him. "The Greek New Testament, five volumes of Luther, and in addition Walther and Pieper, — to mention only the works which have been urged as indispensable, — how will a busy missionary find time to read these, and to study, in addition, sermons and general theological literature? The thing is preposterous!" It is, with the "additions" mentioned. But I make no such additions. Let the young preacher read every day fifteen minutes in the Greek Testament and an hour the great teachers of our Church, during the first five years of his ministry, — even the busy preacher will find time to do this, — and he can afford to ignore for the time being the appeals of publishers and antiquarians, so far as works that require study are concerned. The value of the distinction between study and reading will now appear. One hour and a quarter or one hour and a half every day may and ought to be devoted to study — to tense and undistracted reading, reading with fountain pen in hand and with index and commonplace books at one's elbow. Every pastor, if he is careful of the use of his time and distribution of his efforts, will be able to cover in five years the course of study above outlined.

But in addition to study there ought, indeed, to be given some time to general reading. And this less strenuous and laborious task, to which the evening hours and frequent spare half-hours and quarter hours may be devoted, is no less fruitful of direct benefits to the preacher's work than the hours of hard study. Here, especially, it becomes important that the right proportion of expenditure (both in time and energy, and of money), of means and end be observed. The general reading ought, no less than one's study, be rationally controlled.

Of the secular reading which the preacher ought to do I shall speak at length in my next chapter. We are still occupied with theology and its departments. Here Church History comes in for first consideration. Do not *study* church history. No matter how

great the attraction of the subject, do not devote the years of early effort to laborious research in this field, — nor in any other but that of doctrinal theology, — but *read* church history. Dr. Moore says in his *Preacher Problems:* "The most useful preacher will probably be the man whose library is not very extensive, but which has been selected with great care and with a special view to practical needs. In such a library will be found a few, but very few, of the best commentaries; also a well-selected series of church histories. Neander's is the best, though this is somewhat heavy reading and will probably not be enjoyed. But church history ought to be studied carefully by any preacher of the Gospel who assumes to be a leader of religious men." For "careful study" we prefer works on Biblical theology. But the high estimation in which Professor Moore holds church history as a department of ministerial culture is justified. Especially Lutherans who maintain a living connection with the past cannot afford to regard their Seminary course in church history as taught *in futuram oblivionem.* They realize that the problems of the present, synodical and in the Church at large, are most readily solved by him who has learned the lessons of the past. Neander is out of print. (There is a translation, Houghton and Mifflin, in 6 volumes; price, $20.00.) But the three-volume Kurtz can be had in a fine new German edition and in a very good English translation (Prof. J. H. Kurtz, *Church History.* Funk & Wagnalls. 3 volumes; $9.00.) In American Lutheran church history you have A. L. Graebner, *Geschichte der Lutherischen Kirche in Amerika,* Concordia $2.00, a work based on original research, and the splendid volumes of Professor Bente's *American Lutheranism* I and II, Concordia, $1.45 per volume. These four titles will suffice for the first lustrum of the young preacher, so far as ecclesiastical history is concerned. None of the works mentioned are "hard" reading. One can while away a rainy afternoon with them agreeably or spend a half-hour over their pages before bedtime. It is not necessary to read them through consecutively. Browse on them. Read the interesting portions first. But gradually absorb their contents.

At this point let me revert to the warning against multifarious and superficial reading. The student must cultivate an attitude of cold indifference to the advertisements of the publishers. He must buy no book except for a special purpose, well defined in his own mind and in harmony with a consistent plan. Attractive titles, glowing recommendations, "specially reduced" prices, must exert no charm over his pocket-book. There are on the market many homiletic commentaries, some running to fifty volumes, the *Biblical Illustrator* (57 vols.), *Men of the Bible, Great Texts of the Bible,* many volumes

of exposition by Matthew Henry, Alexander Maclaren, Spurgeon, and Ryle, *The Topical Excerpt Library, Five Hundred Sermon Sketches,* etc. Some of the authors mentioned are good; but buy none of their writings in bulk or by the running shelf-foot! Above all, do not load down your shelves with books for which Ian Maclaren's *Cure of Souls* may stand as representative of the type — books that require a search in mountains of straw and chaff before a kernel of truth is found. Many of these have attractive titles. There are the *Eyes of Faith,* the *Ideals of Life, Thoughts for Every-day Living, Seed Corn for the Sower, The Ideal Life, The Divine Challenge, Faith and the Social Consciousness,* and ten thousand others equally ephemeral, equally deficient in the marrow of true religion. Then there are the volumes, thousands of them, that make the "practical" appeal — *How to Be a Pastor, Quiet Hints for Growing Preachers, Workable Plans for Wide-awake Churches, How to Fill the Pews, The Pastor's Guide, The World of Moral and Religious Anecdote, A Clerical Library* (in twelve volumes), *et cetera ad infinitum.* Eschew all these. At best, they yield but a low return, in the way of useful hints and practical direction, on the investment; at their worst, they are of the type to which the words of Dr. Trumbull apply which he utters in a discussion of the *Modified Christ:* "There is a type of modern scholarship which is careful not to say too much of Jesus. There is a restraint in its deliverances about Him, a cautious and reserved detachment, which would seem to belong as a method rather to the outside observer than to the inner disciple. Ethical and social leadership and supremacy are freely attributed to Jesus, but this type of Biblical scholarship does not seem, in dealing with Jesus, to be dealing with the same eternal Christ who was disclosed to Peter and John and Paul and others of like mind and experience."

However, since it is books of "practical" or immediate serviceableness that the young pastor so insistently demands, I shall, out of the great mass of works that will bear such classification, mention a few of outstanding merit. From each of them the young pastor will be able to gain a wealth of material for sermon-making.

Charles P. Krauth, *The Conservative Reformation and Its Theology.* (United Lutheran Publication House; price, $4.00.) This is one of the finest contributions of the American Lutheran Church to the history of Lutheran doctrine. As an analysis of our Lutheran confessional writings it stands second to none. The power and elegance of its style may well serve as a model for all that use the English tongue.

Alfred Edersheim, *The Life and Times of Jesus the Messiah.* (Longmans, Green & Co. Two volumes; price $5.00.) A work

distinguished as much by the vast erudition displayed on every page as by the warmth and color of its comment on the Gospel incidents. The Reformed viewpoint prevails in some portions, but recognizing this shortcoming, the young sermonizer cannot fail to gain useful points for his exposition of Gospel-texts from these volumes.

Marvin R. Vincent, *Word Studies in the New Testament.* (Charles Scribner's Sons. Four volumes; price, $18.00.) Acknowledging his indebtedness to John Albert Bengel's *Gnomon,* the author has supplied a work which is designed "to open to the reader of the English Bible the native force of the separate words of the New Testament." A valuable work for the textual study that should precede every sermon. Its interpretation will not always meet with the Lutheran preacher's approval, but on the whole this is an exceedingly valuable and useful work for the sermonizer.

R. C. H. Lenski, *Gospel and Epistle Selections Made Ready for Pulpit Work. (Eisenach Epistles,* $4.50. *Eisenach Gospel Selections,* $4.50. *New Gospel Selections,* $4.50. This last volume contains free texts, arranged according to the church-year.) While reflecting the synodical bias of the author in the texts treating Election, these volumes of the Ohio theologian are said to be among the best sermon studies on the market. The texts are treated exegetically; then follow suggestions for the sermon and a set of outlines.

We are now approaching the domain of general homiletic literature. Some writers, indeed, issue a general warning, if not a prohibition outright, against printed sermons. Moore says: "Books of sermons, as a rule, should be given a wide berth. They are, for the most part, a delusion and a snare. The same may be said of skeleton sermons." Others, less radical, recommend the reading of printed sermons, but add certain cautions. Dale has this in his *Lectures on Preaching:* —

"If you read sermons wisely, it will not be with hope of discovering 'suggestive thoughts,' as we are accustomed to call them in England, — thoughts which, with a very little cultivation, you may grow into sermons of your own, — but you will read with a keen eye for the qualities which have given to the great preachers of our own and of past times the power they exerted over the men that listened to them. You will notice what subjects they preached on and the sort of texts they selected. You will try to find out the principles and methods which governed them, consciously or unconsciously, in the arrangement and development of their principal thoughts. You will ask whether the introduction to the sermon you are reading really introduces what comes after it: you will observe how the preacher effects his 'transitions' from one principal division of his subject to

another. You will endeavor to discover what is the secret of his success in investing very familiar truths with fresh interest. You will consider the amount and the kind of truth which he has been able to present to a congregation in a single discourse. You will notice how he handles his illustrations. You will especially study the methods in which he appeals, directly or indirectly, to the hopes and fears of men, to their moral imagination, to their conscience, to their sense of shame, to their susceptibility to gratitude, to all the active elements of their moral and religious nature."

A danger which young preachers (and old) are apt to overlook, is referred to by Professor Phelps: "A man who studies only printed literature may obtain a false theory of oral eloquence. This peril is no fiction. It is working evil in the living ministry. Scores of ministers are preaching after the model of the essay. They are literally 'talking like a book.' They are not orators. They will not be such till they form an ideal of eloquence which involves the acts of imagining an audience and constructing thought for expression to the ear. . . . Oral speech to any class of hearers requires certain peculiarities which do not belong to the essay and are not largely illustrated in printed forms of thought. Therefore, by studying those forms alone, a preacher may obtain false ideas of oral eloquence. The natural fruit of such a training is that a preacher may read essays from the pulpit all his life without knowing it. The mystery of his ministry to him may be that he can interest his people so much more effectively out of the pulpit than in it. But the mystery is no mystery. It is simply that out of the pulpit he speaks, and in it he essays. This is the reason why preachers are so often requested to repeat or to publish their extemporaneous sermons, while their written sermons, of vastly more solid worth, lie unhonored in their desks."

With these cautions in mind, the young preacher may be encouraged to purchase for his working library a few, a very few, volumes of printed sermons. There are, to begin with, Luther's *Postils,* which have already been referred to. Then there really ought to be a few volumes of Walther, even if we do not preach in German. The omission of his printed sermons from the shelves of a Missouri Synod preacher is hardly pardonable. Other books of collected sermons will be found listed in the catalog of our synodical publication house. Order such as you think you need.

A few, an exceedingly few, sermon books of Reformed authorship may be added to the list. One or two, at most three, volumes of Spurgeon. As many of Alexander (not Ian) Maclaren. You may occasionally get at second hand a volume of Thomas Guthrie or of

Thomas Chalmers, of Canon Liddon, Newman Hall, or Phillips Brooks — these are the best of the older generation. There are some preachers as famous as these, — Henry Ward Beecher, for instance, and among the more recent Dr. Jowett, — but their theology is even in their best efforts of a colorless type, a vague and indefinite near-spirituality, an incursion of which into our preaching would be as great a calamity as an actual lapse into doctrinal error.

For your reference library I shall, in conclusion, mention a few works of outstanding merit which will serve to round out the representation, on your shelves, of theology in its more peripheral areas.

Archeology.

George A. Barton, *Archeology and the Bible.* (American Sunday-school Union, Philadelphia; price, $3.50.) A useful, interesting, and comprehensive work. The price is very low, considering the fine make-up.

L. Berkhof, *Biblical Archeology.* (Eerdmans-Sevensma Co., Grand Rapids, Mich.; price, $1.50.) A compilation based on the best authorities and supplying the essential facts of archeological discovery.

Camden N. Coburn, *The New Archeological Discoveries and Their Bearing upon the New Testament.* (Funk & Wagnalls; price, $3.00.) An up-to-date and very interesting discussion of the bearing of archeological discovery upon the language of the New Testament and the belief, customs, and social environment of the early Christians.

Catechetics.

M. Reu, *Catechetics.* (Wartburg Publishing House, Chicago; price, $2.75.) The best and most complete catechetical work which the American Lutheran Church has produced.

Hymnology.

The best reference work is J. Julian's *Dictionary of Hymnology.* (John Murray, London; price, $12.00.) There is a newly revised edition of this. S. W. Duffield, *English Hymns: Their Authors and History* (Funk & Wagnalls; price, $4.00), treats about 1,500 hymns of English origin and 60 hymns translated from the German.

Apologetics.

Henry C. Sheldon, *Unbelief in the Nineteenth Century.* (The Methodist Book Concern; price, $3.00.) A critical review of modern radicalism in its various forms: philosophical, higher critical, evolutionistic, occult. The author is not an orthodox thinker, but his

analysis of the various disguises of modern unbelief is lucid and fairly complete.

W. St. Clair Tisdall, *Christianity and Other Faiths.* (Fleming H. Revell Co.; price, $1.50.) A discussion of comparative religion from the standpoint of Christian scholarship. An interesting and satisfying work.

Leander S. Keyser, *Contending for the Faith.* (Geo. H. Doran Company; price, $2.00.) Treats the New Theology, Higher Criticism, Evolution, etc., in unconnected chapters. Interesting and not difficult.

Conrad Emil Lindberg, *Apologetics.* (Augustana Book Concern, Rock Island, Ill.; price, $1.50.) A general survey of the problems and their solution on the Scriptural basis.

J. V. Coombs, *Religious Delusions.* (Standard Publishing Co., Cincinnati; price, $1.35.) This is the best one-volume discussion of Adventism, Mormonism, Spiritism, Christian Science, and Russellism.

James N. Snowden, *The Truth about Christian Science.* (Westminster Press, Philadelphia; price, $2.40.) The best work on Eddyism.

Romanism.

F. Nippold, *The Papacy in the 19th Century.* (G. P. Putnam's Sons, New York; price, $2.10.) The astounding history of papal intrigue and aggression during the last century.

Antiultramontanes Handbuch. (Saeemannverlag, Berlin; price, $3.75.) An inexhaustible mine of information regarding the political moves of the papacy in Germany until 1913 and instructive reading for Americans at the present time. A veritable arsenal of facts.

Such, then, are some books which the preacher during the early years of his ministry may use with profit for study, for reading, and for reference. While it would be an easy matter to point out hundreds of titles of notable works omitted from this list, you will not forget that I have in mind *a balanced library for the young preacher,* and one that contains a maximum of essential and indispensable books and a minimum of such as will interest only the student who is taking up some special line of research.

But the presses continue to pour forth volumes, and the booksellers continue to advertise their wares, and the religious papers, including our own, continue to review them, often favorably. What shall the young minister do? Would not merely the purchase of recent publications, well recommended by our own men, suffice to keep his pocket depleted? How begin to acquire a standard library when the presses of our own Publishing House provide enough literature almost to exhaust the purchasing power — and the time available for reading — of a young minister? I will tell you how.

The Conference Library.

Years ago, in the Norwegian Synod, we had what we called a Conference Library. In January the conference would choose a book agent and a librarian. Each member had the right to propose the purchase of three titles. When the list was made up, the books to be purchased that year were determined by majority vote, and the book agent was directed to order them as funds at hand permitted. A number of religious journals were selected in the same way. The book agent received the monthly dues — they were 50 cents a member. The librarian received the books and kept account of their circulation among the conference members. Each book might be held for one month. In December all books and periodicals had to be on hand at that month's meeting. They were then disposed of by auctioning them off, the book agent acting as auctioneer. They were thus sold to the highest bidder, and the amount realized went as a working capital into the library fund, to be reinvested, together with the monthly dues, in the course of next year's conference reading.

The advantages of this plan are numerous. Members would become acquainted with many books which their limited funds would not have permitted them to buy and which, even in large cities, would not be found in the public libraries. They were enabled to copy out salient portions of the books, hence were under no necessity of permanently investing in works which would be found to contain only a small amount of valuable material. They would, at the annual auction, acquire for little money books which they regarded as worthy of a permanent place on their shelves. The library fund would grow from year to year, and through reinvestment in purchases the number of books available for reading, in the instance which I recollect, rose to three and four per member a month. When the members are financially so situated that they can, by an initial contribution per member of a few dollars, begin with a working capital the first year, the advantages of the plan will, of course, be to that degree enhanced.

In this way a conference can become acquainted with most books issued by our House and with worthy publications reviewed in the columns of the church-papers. Its members will not order books for their private libraries at haphazard, but, becoming acquainted with the new works as they appear on the market, will purchase books of which they have learned the value, either by bidding them in at the annual auction or, failing there, by ordering a copy from the publisher as a permanent addition to their shelves. The discussion of the various books and periodicals, which naturally results when the

monthly exchange takes place, is in itself a very fruitful and interesting new element in conference activities. And while thus becoming versed in contemporary theological literature and occasionally purchasing a worthy volume, the young preacher is not swerved from his determination to acquire during his first years in office, as suggested in this chapter, those essential and necessary ("standard") works which must be found in a pastoral working library and which will never grow old.

A Nucleus for a Pastor's Library.

(Price, about $100.)

German Bible. Grossoktav No. 1. $4.10 ($3.60).
English Bible. Concordia Edition, G. C. $2.50 ($2.00).
Pocket Bible. Oxford Pearl, 24mo. No. 01. $1.00 ($ .80).
Cruden's *Concordance*. $2.25 ($2.00).
Nave's *Topical Bible*, No. 3. $7.75 ($6.60).
Davis, *A Dictionary of the Bible*. $4.00 ($3.40).
Expositor's New Testament; the Gospels. $6.00 ($5.40).
Luther, Volume X, buckram. $4.25 ($4.25).
Walther, *Gesetz und Evangelium*. $2.60 ($2.20).
Pieper, *Christliche Dogmatik*, 3 volumes. $15.00, @ $5.00 ($4.00).
Kurtz, *Church History*, 3 volumes. $9.00 ($7.20).
Graebner, A. L., *Geschichte der Lutherischen Kirche in Amerika*. $2.00 ($1.60).
Krauth, *Conservative Reformation*. $4.00 ($3.35).
Edersheim, *Life and Times of Jesus the Messiah*. $5.00 ($4.50).
Vincent, *Word Studies in the New Testament*, 4 volumes. $18.00 ($14.46).
Stoeckhardt, *Biblische Geschichte*, Vols. 1 and 2. Each, $2.90 ($2.60).
Bente, *Gesetz und Evangelium*. $ .90 ($ .72).
Lenski, *Eisenach Gospels*. $4.50 ($4.50).
Lenski, *Eisenach Epistles*. $4.50 ($4.50).
Lenski, *New Gospel Selections* (free texts). $4.50 ($4.50).
Berkhof, *Biblical Archeology*. $1.50 ($1.50).
Lindberg, *Apologetics*. $1.50 ($1.50).
Coombs, *Religious Delusions*. $1.35 ($1.10).
Fritz, *Practical Missionary*. $ .85 ($ .68).
Engelbrecht, *Manual for Young People's Societies*. $ .75 ($ .60).
Fernald, *Expressive English*. $1.90 ($1.62).
Hayes, *Paul and His Epistles*. $3.50 ($2.80).
Roget, *Thesaurus of English Words and Phrases*. Cloth, $3.00 ($2.40).
Taylor, *Miracles of Our Savior*. $1.50 ($1.28).
Taylor, *Parables of Our Savior*. $1.50 ($1.28).
Zahn, *Introduction to the New Testament*. $5.00 ($4.00).
Jamieson, Fausset, and Brown, *One-volume Commentary*. $7.50 ($6.00).

This list omits the *Concordia Triglotta,* since our lectures were primarily intended for students of theology, who are presumed to have bought the *Triglot* during their Seminary years. For the same reason Greek and Hebrew dictionaries are not listed in this $100 library. Preferred Bible editions are mentioned because, as a rule, theological students use whatever edition of the German and English Bible they had at college, and these are generally cheap editions, with print too small and paper too poor to serve for a lifetime of pastoral study. Luther's Vol. X is suggested, whereas Vols. I and II are mentioned above as the volumes that should first be bought and Vol. X as third choice. This because it was the object to get at least one volume of Luther into our "Nucleus," and if one volume, then Vol. X has the preference.

A "Practical" Library, Mainly German.

In the following list I have made a selection of the outstanding monographs in the field of pastoral practise which have appeared in the transactions of our District synods. They are mainly essays treating questions apt to arise in church discipline, points of doctrine urged by proselyters, and material suitable for use of confirmation classes, for evening sermons, etc. (The contents of each District report listed may be found in the catalog of Concordia Publishing House.) The books contained in this list are likewise of a practical nature, treating subjects which directly or indirectly will supply material for use or reference in writing sermons and lectures, or which bear upon the pastor's work as shepherd of the flock.

SYNODICAL REPORTS.

Districts.

Atlantic, 1919, 28 cts.; 1921, 23 cts.; 1922, 28 cts.

Brazil, 1905, 18 cts.; 1909, 8 cts.

California and Nevada, 1900, 18 cts.; 1922, 21 cts.

Canada, 1888, 15 cts.; 1906, 10 cts.

Central (Mittlerer), 1865, 10 cts.; 1891, 12 cts.; 1892, 15 cts.; 1894, 15 cts.; 1895, 15 cts.; 1904, 25 cts.

Eastern, 1879, 20 cts.

Illinois, 1888, 20 cts.; 1889, 25 cts.; 1898, 23 cts.

Iowa, 1901, 22 cts.

Kansas, 1894, 12 cts.; 1895, 15 cts.; 1898, 18 cts.; 1915, 12 cts.; 1916, 11 cts.

Districts.

Michigan, 1892, 15 cts.

Minnesota, 1918, 20 cts.

Nebraska, 1885, 15 cts.; 1889, 15 cts.; 1894, 15 cts.; 1909, 20 cts.

Oregon and Washington, 1903, 15 cts.; 1910, 12 cts.

South Dakota, 1906, 15 cts.; 1909, 12 cts.; 1912, 18 cts.; 1913, 15 cts.

Southern, 1894, 18 cts.

Southern Illinois, 1913, 19 cts.

Texas, 1913, 18 cts.

Western, 1889, 20 cts.; 1910, 10 cts.

Wisconsin, 1883, 15 cts.; 1897, 18 cts.; 1903, 15 cts.; 1904, 15 cts.; 1910, 12 cts.

Synodical Conference, 1896, 20 cts.

Books.

Kretzmann, *Popular Commentary*, 4 volumes. $19.00.
Stoeckhardt, G., *Biblische Geschichte des Alten und Neuen Testaments*, 2 volumes. Each, $2.90.
Mezger, G., *Concordia-Bibelklasse*. Band I (St. Matthaeus). $2.15.
Mezger, G., *Concordia-Bibelklasse*. Band II (Apostelgeschichte). $2.60.
Zorn, C. M., *Epistel an die Korinther*. $1.00.
Zorn, C. M., *Offenbarung*. $ .80.
Konkordanz und Biblisches Spruchregister. Cloth. $ .75.
Mezger, G., *Denkstein*. Reduced, $1.00.
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Chapter 5. Secular Reading.

A cultured person has been defined as one who knows everything about something and something about everything. While not a definition in the logical sense, the epigram directs attention to that many-sidedness which marks the educated man, and the lack of which makes either the pedant or the *dilettante*. The man who is acquainted with one subject only is very apt to be a pedant, a one-track mind, an unpractical person, though he attain to mastery

in his particular field of knowledge. He who knows something about everything, but has not the mastery of at least one subject, the Jack-of-all-trades, but master of none, is as useless, though not as a rule as disagreeable, a person as the pedant whose entire universe is the Food Value of Sweet-water Bivalves or the Dialects of Turkestan. Both extremes are referred to in the saying of Goethe's:

> Wer ist ein unbrauchbarer Mann?
> Der nicht befehlen und auch nicht gehorchen kann.

Our language has a distinction of vocation and avocation, vocation being one's regular and customary employment, while avocation is the term properly applied to some interest carried on for the sake of diversion or for the intellectual pleasure which it affords. The pastor has but one vocation, the ministry of the Word. He is to have no other vocation, except under the press of circumstances, as when Paul followed the trade of a tent-maker while performing his ministerial labors at Corinth. His example is not an excuse for a pastor to divide his time equally between pastoral duties and some manual or intellectual occupation, in such a manner that there are two interests absorbing his attention, one the spiritual and the other the secular one.

Nevertheless, there is more than one good reason why a minister of the Gospel should apportion a certain amount of his time to interests that bear no direct relation to his profession as a preacher. It is a psychological principle of intellectual work that the brain requires periods of rest. However, rest of brain does not imply cessation of work, but change of work. Change is more restful than idleness. Recent psychological investigations into the conditions of brain force have disclosed the fact that the most effective force of the brain in continuous labor requires *a duality* of objects of pursuit. The true economy of power is found in having two lines of study between which the mind may interplay.

There is no more effective means of keeping the mind fresh and its faculties at the height of their performance than the occupation, within proper limitations, with some side-line of study. When we inquire how it is that some men maintain even into old age a peculiar freshness of the mind and true balance of mental faculties, here is the answer. When theologians — and this, of course, includes preachers as well as those who follow the teaching of theology as a profession — are distinguished by a liveliness of the imagination or by a sustained force of intellect through many years of constant application to their calling, it will invariably be found that they have, unconsciously though it be, applied the law of duality. Examples of this will readily occur to my readers. I have in mind the case of such

men as Dr. L. S. Keyser of the General Synod. While the doctrinal content of Dr. Keyser's writings has not always had our approval, no one can fail to be charmed by the freshness and liveliness of his literary output. The secret of this quality, I do not doubt, is found in the circumstance that Dr. Keyser has these many years maintained an interest in a subject far removed from theology; he is an authority on — American bird life. We have preachers in our own body whose perennial youthfulness of mind is accounted for on similar grounds. One of these, who is now well advanced in years, has followed the study of cryptogamous plants with an ardent interest; he is known to botanists as an authority on mosses and lichens. Another has maintained through many years of active and successful ministry an interest in certain branches of entomology; he is a student of beetles. The name of another comes to mind who, through years of most arduous labors, has taken delight in the study of modern languages. Another is an expert photographer, whose work with the camera elicits the praise of professionals. None of these men have for the sake of such diversions curtailed the time which was required either for theological study or for pastoral ministrations. They have, however, devoted many a spare half-hour or blue-Monday morning to some occupation in which they found an appeal to their mental life or to which they were attracted by some artistic instinct.

It would be folly to object that to a preacher of the Gospel every interest different from the theological one should appear in the light of an unworthy distraction from his life-calling, as allotria. Luther's love of music, his interest in the fables of Æsop, are well known. Dr. Walther was an intense lover of music, and not only of church music. The simple fact is that in the ministerial calling, as in any other, the secret of sustained effort, the sane balance of faculties, and youthfulness of spirit are found in the avoidance of a one-sided concentration, on the one hand, and, we should add, an avoidance also of that superficiality which results from a failure to distinguish between one's vocation and one's avocation.

Our first reason, then, for urging a many-sided reading for the preacher from his earliest years of service, is a psychological one, based on the law of duality. But there is a purpose more immediately practical served by a wide acquaintance with books. As pointed out in another chapter, there is no profession which touches human life at so many points as the ministry of the Word. Hence he is best equipped for the work who is not only conversant with the principles of our faith, but who has developed a sympathy with the largest possible circle of human interests. Acquaintance with the literature of science and history as well as with literature as an art, as "polite

letters," cannot fail to redound to greater efficiency of the pastor, and this both in the pulpit and in his personal dealings with men and women. The caution, indeed, is in place, that such variety of interests must not obscure a preacher's conception of his life purpose. He must not neglect Luther, Stoeckhardt, Walther, in order to satisfy his interest in Shakespeare, Michelangelo, or Mommsen. Dr. Porter has very correctly said: "Every man should aim first of all to read and master all the books which relate directly or indirectly to his profession or business in life. If a man is alive to any subject whatever, it is to his chosen occupation in life, and to whatever promises its easier working or more successful issue." Professor Moore emphasizes this point in his *Preacher Problems:* —

"No man has a right to preach at all who is willing to give his preaching a secondary place, or even to load it down with other things which must necessarily hinder its efficiency. He must make his ministry of the Gospel the one absorbing thought of his life, and whatever he does should be made in some way to contribute to his ministerial power. This has been the course of all the preachers of all ages of the Church who have been eminently successful in their special work. Alexander Maclaren, of Manchester, England, is perhaps the finest sermon-builder of his age and one of the most successful pastors in the United Kingdom. When asked to reveal what was the secret of his eminent success in the ministry, his answer was, 'I give all my thought and attention to my special work; I make all my reading and thinking contribute to my sermons; if I do any outside work, even this must, in some respect, react upon my special ministry.'"

The point is that good preachers at all times have, as Dr. Maclaren's statement implies, done some reading and thinking which was merely contributory to sermonizing, have done "outside work" which "reacted on their ministry."

Where there is a failure to maintain an interest in non-theological subjects, there is not only a danger of losing the proper perspective in one's judgments of men and tendencies, but one's pulpit-work will be lacking in a certain undefinable freshness and vivacity, not of delivery so much as of thought, which it would otherwise have and which it ought to have. Dr. Phelps refers to a class of preachers who "are men of good sense, who have read extensively, who are well-informed as men of the world, whose discourses are clear, consecutive, well-aimed, and enforced by an earnest spirit. Yet they do not preach breathing sermons. They cannot make truth vivid; they cannot freshen stale truths. They are not live men in the pulpit; therefore their preaching is humdrum. Pious hearers who carry in

their own souls a coal from a burning altar will call it 'good preaching'; but they are not really moved by that preaching any more than the wicked and the indifferent are, who call it stupid. They are self-moved." Now, says Phelps, what may be the trouble with such preaching? Such preachers, he replies, lack imagination. In Scriptures the truth is alive, and we do not preach the truth truthfully and Scripturally unless the truth as we set it forth is all aglow with vitality. Where such liveliness of presentation is lacking, the preacher's sensibility must be quickened, his forces of imagination cultivated. As Phelps expresses it: "The imaginative element in him needs to be aroused, and his reading needs to be so directed as to achieve this. He needs to study the great poets, the dramatic masters, the picturesque historians, biographers, essayists, of our language. By such a process of self-discipline the most prosaic mind may acquire somewhat of the genius in his nature; every man will show it, if his house takes fire. The elements of eloquence, of painting, of whatever is vivid in conception, and forcible in utterance, are in the germ in every human soul. They need development in every preacher to make the pulpit a throne of power."

We observe, too, that a very large portion of a pastor's waking hours must be given to mental production, not to accumulation, not to culture which books give. The temptation follows to be content with a contracted range of reading; if not with professional reading alone, then with a range of the other reading which has no freshening variety. It has been suggested by more than one writer on the subject that monotony and awkwardness in sermons is often to be accounted for by a limited literary culture — whatever its depth may be — of their authors. I do not agree with every sentiment of Dr. Thomas Arnold's expressions on this point, contained in a *Letter on the Studies of a Clergyman,* but they are interesting enough to find a place here.

"I would entreat every man," says the master of Rugby, "with whom I had any influence that, if he reads at all, he should read widely and comprehensively; that he should not read exclusively what is called divinity. Learning of this sort, when not mixed with that comprehensive study which alone deserves the name, is, I am satisfied, an actual mischief to a man's mind. It impairs his simple common sense. It makes him narrow-minded and fills him with absurdities. If a man values power of seeing truth and judging soundly, let him not read exclusively those who are called divines. With regard to the Fathers, in all cases preserve the proportions of your reading. Read, along with the Fathers, the writings of men of other times and of different powers of mind. Keep your view

of men and things extensive. He who reads deeply in one class of writers only gets views which are sure to be perverted, and which are not only narrow, but false. If I have a confident opinion on any one point connected with the improvement of the human mind, it is on this."

Dr. Arnold has made his list of books which a preacher ought to read in order to establish his title to general culture. Others have compiled other lists. I do not think that any one list would satisfy any of my readers. Phelps believes that the originals of all that cultivated mind has revered in letters, the fountain head of the strains of thought in all literatures, may be summed up in a group of names which might almost be counted on the fingers of one's two hands. Aside from the Hebrew prophets and the New Testament authors, Dr. Phelps mentions five names which stand for all that was best in classic literature — Homer, Plato, Aristotle, Cicero, and Virgil. Italy, he says, has produced one name, Dante. Germany has given us three, Goethe, Schiller, and Kant; France, none; Scandinavia, none; Holland, none; England four: Chaucer, Shakespeare, Bacon, and Wordsworth. You will at once observe that a line of criticism which is designed to limit the world's roster of great authors to a mere dozen will reflect subjective impressions only and must fail, in a large measure, by an arbitrary choice of some and an arbitrary exclusion of others. It is most difficult, if not impossible, to apply such objective standards of style and of cultural value to the world's great authors that the resultant group of names really stands for a summary of what is best in literature.

The same holds good with regard to the suggestions casually thrown out by various writers on mental training. Here, for instance, is the advice of Professor Phelps: "Generally plan to occupy fragments of time with standard literature. In a pastor's life, fragments of time must be utilized, or the loss in the aggregate is immense. Do not be prodigal of Monday mornings; there is no need of it. We should keep at hand in our own libraries, on our study-tables, such authors as the four great poets, such prose-writers as Bacon, Hooker, Milton, Burke, Butler, Macaulay. The habitual intercourse of the mind with a dozen of the leading spirits of our libraries, in the freedom of fragmentary reading, will create innumerable little feeders to our culture which will keep it full and rich and pure." No one will question the wisdom of these suggestions, but very few of us will agree with Phelps in stating just who are "the four great poets," nor shall we engage to read Bacon's *Essays,* or Hooker's *Ecclesiastical Polity,* or Butler's *Analogy,* nor, indeed, Burke's pon-

derous speeches, nor — should we dare to say it? — the *Essays* of Macaulay, or any of Milton's prose, or much of his poetry.

Hence, let us regard all reading lists as of doubtful value, and for the reasons just stated also refuse to be inveigled into the purchase of such collections as the *Harvard Classics* (Dr. Eliot's Five-foot Shelf), a collection which to the extent of at least 50 per cent. will remain unread even by cultured readers. At least that is the proportion of works in Dr. Eliot's list which possess merely historical value, as representing the style and thought of a certain period, but are intrinsically all but worthless for the modern mind. The same criticism applies to collected writings generally. Those sumptuously bound and beautifully illustrated volumes of collected essays or historical papers or philosophical treatises, biographies, records of travel, etc., are a delusion and a snare. Question: Have you ever seen a well-thumbed volume in any set of this general description? Look at them at the second-hand bookstores. Their edges are often uncut. Get away from reading lists and buy no Uniform Collections.

Manifestly, in view of what has been said, I shall resist the temptation of submitting a list of my own, suggestive of a secular corner of a pastor's library. But while I am not ready to say definitely what ought to go into it I have some thoughts on the question of what ought to stay out.

In the first place, it will not be amiss to say that works which will be to the reader, be he clerical or lay, a cause of offense should not have space on our shelves. The following, from Noah Porter's *Books and Reading,* has a somewhat old-fashioned flavor, but is sound advice nevertheless and worthy of the attention also of pastors: —

"If a man has but little time to read, he has no right to allow these golden hours of his life to be wasted and worse than wasted. If he reads a great deal, he has no right to allow influences which are silently, but most powerfully affecting his whole character to be what the chance or the mood of the hour decides them — to bring disease or health, life or death, to that which makes him a man. . . . Whatever in books and reading, whatever in literary enjoyment or culture, hinders the religious activity or lowers the tone of religious faith and feeling, should be abandoned at the cost of any pain and sacrifice. . . . The rule is not that we may never read nor even study books of the class described, but it is that whenever the reading or the study does us positive harm or tends to a conscious evil, then such books should be abandoned and proscribed for our individual use. The Great Master has laid down the rule, 'If thine eye causes thee to offend, pluck it out.' Is a book, a favorite author, or a course of reading

worth more to us than the eye or the hand? Or may we say or think that because we have become great readers, we have outgrown the authority of Christ's teachings? Shall we count Him too severe when He comes into our libraries to scrutinize our reading and to judge our literature?"

In the second place, we do not read diversified literature for the sake of "showing off," be it before one's friends or — hideous thought! — in the pulpit. It is all very well to have variety of information, but variety is not scholarly if it is not united in such a way as to result in symmetrical culture. It is unscholarly, for instance, ever to read a book for the sake of talking of it, or to be able to say that one has read it, or to be able to quote from it in one's own productions. "Make no display of learning or of varied culture. The loopholes through which a hearer can look into your library should be made as few as possible in your preaching. A thoroughbred traveler does not boast of his travels. He is mindful of Lord Chesterfield's advice to his son not to begin every fragment of his conversation with, 'When I was in Japan.'"

After all, however, should one not follow a definite plan also in one's reading of secular authors? I would say, yes. But such a plan each one must work out for himself, taking into account what is best in one's own case, considering one's own powers of mental appropriation, the amount of time available for literary work, one's age, one's health, and one's parish duties. Having arranged your plan of study for theological culture, apportion a certain amount of time — preferably the half-hours after meals or before bedtime — to the reading of non-theological works. Try, also here, to concentrate as much as is practicable. It is not wise to have *more* than two great lines of study planned and in operation at one time. This means, that if you have, on the one hand, your regular pastoral work and, on the other, a conference paper to prepare, then, for the time being, it is right to concentrate upon this one undertaking in addition to the regular performance of parish duties. Sermon preparation and the study of some major department of theology must not, except under unavoidable circumstances (ill health, travels, etc.), be neglected. A day is not worth much for studious labor if it is whittled up into shavings of time. Do not hitch four horses to your chariot at once. Having selected some branch of non-theological subject-matter, concentrate on that in your leisure time and do not endeavor to cultivate a number of such branches at once. Different departments of study must be pursued successively, time enough being allotted to each to secure the benefit of continuity. "The details of such a plan every man must devise for himself ; but the principle is

invariable, — that the plan be so adjusted as to obtain mental concentration; and for concentration you must have time for continuity of impression."

It is possible to mention certain departments of mental culture which the minister of the Gospel may suitably neglect and feel no qualms of conscience. There is mathematics, for instance. No one is going to depreciate the value of mathematics for mental culture. It may well be, even, that a writer in a recent *Atlantic* is right when he says that there is no feeling of elation and conquest comparable to that of the mathematician when he has solved a problem in higher analysis. Where there is a natural bent of mind in that direction, one can well conceive that a pastor will find great relaxation and refreshment in continued investigation into the limitless field of higher mathematics. But unless there is such predilection for this field, one would not suggest that it be made a side-line to theological study. There is too little contact between it and the round of theology and morals.

We would exclude also Political Science, Economics, and Sociology. These departments of knowledge touch at various points the sphere of ethics and of theology. But if muddy thinking has ever shown its disastrous tendencies, it has been in these borderlands adjoining the realms of philosophy and theology. Each of these sciences is so highly complex, basing its principles and laws on so very great an induction, that it is all but useless to explore those few outlying provinces which one might investigate in one's leisure hours. Here, if anywhere, a little knowledge is a dangerous thing. One may well say that the Protestant clergy has lost its leadership mainly through its attempts to speak on questions of Political Economy, glibly pronouncing on problems which require a lifetime of research for their comprehension.

For similar reasons I would rule out the study of Medicine. It is true that there is something attractive about the subject for every intelligent person. One's health is always a question of vital concern, and many cannot resist the urge of making their own diagnosis and then "prescribing" for themselves or their family in cases of illness. When the drugs selected perform their work, there is superinduced that feeling of mental satisfaction, even exhilaration, which comes to those who have succeeded through the independent effort of logical thinking. However, just this mental form of dissipation comes closest to being positively immoral. We have no right to play with our own lives or with those of others. We have no right to advise in matters in which we are 95 per cent. ignorant. Or is any one willing to say that he is able in his spare moments to

reduce to a greater extent than 5 per cent. the abysmal natural darkness of the mind with reference to medical subjects? The danger is, too, that even cultured people, when they direct their efforts to the subject of bodily healing, fall a prey to the most extravagant and grotesque pseudomedical systems. I shall forebear to specify. Suffice to say that lapses from ordinary common sense are nowhere so common among the educated as with respect to the problem of disease and healing. For the missionary on the frontiers there is some excuse if he informs himself with respect to the treatment of the more common diseases. It is just as well to know what to do in an attack of pleurisy, how to handle a case of mumps, how to treat wounds and bruises. To the dweller in or near towns the only word of advice which we would give is: Don't! When one is sick, call the doctor. Have your functions examined once a year by a regular physician, get his advice, and follow it. One may be a civilized person and know nothing about the symptoms of enlarged liver or of acid stomach.

The field of Jurisprudence is almost as unlimited as that of medicine, and the amateur who dispenses advice on contracts and conveyances is almost as great a danger to his family and friends as the medical volunteer who has evolved his own modification of the Hungarian System of Hydrotherapy. Some of us may have the ability, and may be so situated with reference to place and time, that they can acquire an adequate knowledge of law, but the temptation is ever present of an unwise and unfair distribution of effort and time while one is engaged in such intensive cultivation of a side-line as the study of law involves. Considered in the light of necessary implications, the taking up of law as a side-line to one's theological pursuits is not as impracticable as the study of medicine. The latter is a hopeless task for any one who is occupied with other professional work, while there is at least a possibility of pursuing the study of law through correspondence courses or even by private study. But the embargoes which such study lays upon one's time and strength, and especially the diversion of interest which is very apt to result, are very serious objections to any efforts in this direction. On the other hand, the study of some special department of law, related to the work of a pastor and to the interests of the Church, should be regarded as a most worthy manner of utilizing one's leisure hours, if these suffice for more than a well-rounded course in theological reading. I am here thinking of pastors who have an extraordinary amount of spare time. Such legal topics as Marriage and Divorce, or, the Church and the Courts, may in such a case be given, let us say, an hour a day. Consistently carried out, such a program of

study cannot but be productive of good results, not only because of the variety which it imparts to the mental effort, but also for the sake of the service which such knowledge may render in emergencies. There is no line of study which is so well adapted to cultivate those habits of close, logical reasoning which form the foundation of strong thinking as the study of law. But even such restricted sectors in the general field of jurisprudence require greater mental effort than most ministers can afford to divert from their theological studies and from ministerial work. Under no circumstances should the ministerial amateur of law presume to decide legal questions for himself, for his members, or for the congregation. When there is trouble, go to a lawyer. A good addition to one's shelves is a volume on business law, such as Spalding's *Encyclopedia of Law and Forms.* But if there are matters of moment, no steps should be taken without the advice of competent legal counsel.

Of all non-theological subjects, jurisprudence is in its subject-matter and method closest to theology, and if there is a predilection for this study, we should be little disposed to cavil at such distribution of interest,—so long as the occupation with legal affairs remains in the strict sense an avocation, pursued for the purpose of mental culture and for its practical appeal to the theological mind. The same cannot be said of medicine, or of economics, or of mathematics. Likewise, we should exclude the applied sciences generally from our list of prospective interests. Mechanics, hydraulics, electrical engineering, physical geography, meteorology, astronomy, must not be permitted to exercise that appeal which naturally inheres in these studies, especially in the three last mentioned. Their subject-matter constitutes a sphere so different from that of the theologian, and indeed from that of general culture, that the prospect of incidental benefit is too remote.

What, then, remains?

There remain at least two studies of sufficient interest and of the widest possible scope: History and Literature, the latter including the science of language and study of languages (linguistics).

Both history and literature have an internal connection with theology. Our Christian faith has a large historical content; its sources are a literature in themselves; and the study of religion as well as its propagation demand the service of language.

General History.

With regard to history, Moore, in his *Preacher Problems,* mentions the tendency which this study has to keep the preacher impressed with the importance of facts: "A preacher ought to make

historical studies a specialty. Facts are said to be stubborn things, and the preacher ought, for the most part, to deal with facts. These should furnish him with the warp and woof of his sermons. But he cannot find his facts if he ignores history." This last sentence, no doubt, has reference to the principle that our sermons are to be *timely* in contents and that history is our great teacher. At any event, the minister of the Gospel can hardly find another subject which is so stimulating, and so informing, and at the same time of such almost boundless range, as the study of general history.

Of historical texts suitable for a minister's reading course in history let me mention the following: —

George Rawlinson's *Seven Great Monarchies.* In its later revisions this remains the best work on the antiquities of Chaldea, Assyria, Babylon, Media, Persia, Parthia, and the Sassanian and New Persian empires. The later research will not be found in Rawlinson, but all the outstanding facts are there, and archeological discoveries since his day have not altered the conclusions of this historian in any essential particulars. The set can often be purchased at second hand.

Morris Jastrow, *Civilization of Babylonia and Assyria,* presents the more recent research by a master in this field. Olmstead's *History of Assyria* is the most impressive work which has appeared in recent years on the early history of Western Asia. It is a fit companion volume to Henry J. Breasted's monumental *History of Egypt,* a work by the famous Chicago University Orientalist, which only disappoints us by its evident lack of interest in the references of Scripture to Egypt. A history of Egypt which makes up for this defect of Breasted's work by tracing out all relations of Israel to Egypt is Knight's *Nile and Jordan,* a book which fairly exhausts the available sources on the subject announced in its title and is a fascinatingly written narrative of the Egyptian dynasties.

The history of Rome can be studied in Mommsen, *History of Rome,* four volumes, in Everyman's Library.

There is no single-volume story of the Middle Ages which could be recommended. By the art of compression, Dean Milman of St. Paul's has managed to convey in *eight* volumes the story of modern times from the Apostolic Age to the fifteenth century, in his *History of Latin Christianity.* However, while giving a good survey of the medieval period generally, Milman's work more properly classifies as Church History.

John Lothrop Motley is the most important among American historians, and his *Rise of the Dutch Republic* is of great interest to

the theologian. His work is distinguished by such an extent of original research, by such accuracy and literary excellence, that it is worthy to be ranked with the world's most important historical productions. (Everyman's Library, E. P. Dutton & Co., New York; three volumes, $3.00.)

William H. Prescott's *Conquest of Mexico* is intensely interesting. It has been truthfully said that "few works of imagination have more power to win the fancy and touch the heart." I have found the *Conquest of Mexico* and also the *Conquest of Peru,* an inexhaustible source of delight, a true tonic for the mind; though the subject-matter, except in so far as it exhibits Roman fanaticism, is of only remote interest to a theologian. (Everyman's Library; two volumes, $2.00.)

Thomas Carlyle's *History of the French Revolution* can often be purchased for little money at second hand. It is one of the most dramatic pieces of historical writing and cannot fail to interest and delight the reader by its boldness of characterization and vivid interpretation. (Everyman's Library; two volumes, $2.00.)

Biographies of the fathers of the American nation, particularly of Washington, Franklin, and Jefferson, should be accorded more attention by our pastors than they have so far received. They will find that our nation, under God, owes its origin to three or four statesmen who must for sagacity and far-sightedness be reckoned among the greatest that the world has ever seen.

As a summary of the history of the nineteenth century, Justin McCarthy's *History of Our Own Times* fills a void in historical writings which is often keenly felt by the student of general history.

Again I find it necessary to caution my readers that no bibliography of the various branches of reading or study is here intended. I am listing titles which in my own experience have proved interesting and profitable side-lines of study.

Language and Literature.

For the general study of language there are no better handbooks than the two volumes of Max Mueller's *Lectures on the Science of Language.* Max Mueller, the German scholar who labored so many years at the University of Oxford, was one of the founders of modern linguistic science and did more than any other man to popularize this general branch of study. You will find his *Lectures* more fascinating than many a novel. For a comprehension of the laws which govern human speech as well as for an understanding of the classification and development of all languages, this work is almost indispensable.

For the study of English I would recommend James C. Fernald's genial and stimulating work, *Expressive English,* Funk & Wagnalls Co., 1918. Richard G. White, *Words and Their Uses,* and, same author, *Every-day English,* both published by Houghton-Mifflin. A concise work on English composition is *The Writer* by Raymond and Wheeler, now unfortunately out of print. Edward Woolly has published two notable handbooks which should be always within easy reach of writers. His *Handbook of Composition* is a compendium of rules regarding good English, grammar, paragraphing, manuscript arrangement, punctuation, spelling, essay-writing, and letter-writing. His later work, *The Mechanics of Writing,* deals principally with the preparation of manuscripts for the printer and is one of the very best works on this subject. These books are published by D. C. Heath & Co., New York. Works similar to the last mentioned are Vizetelly, *Preparation of Manuscript for the Printer,* published by Funk & Wagnalls Co., and *The Authors' Book,* published by Macmillan.

A valuable addition to one's reference shelves is Roget's *Thesaurus of English Words and Phrases.* Roget lists all common English words as well as many uncommon and technical terms in such a manner that by referring to the index one will be able to find with ease the precise word to express any thought in mind. That strict accuracy in the use of English is of the utmost consequence my readers know from their theological course of study. Hence it is clear that a work which furnishes on every topic a copious store of words and phrases, adapted to express the various shades of meaning, cannot but prove of inestimable benefit to the young preacher. I prefer Roget to such texts as Crabb's *English Synonyms.* Crabb's book presents only a very limited choice of words, and while the subtle distinctions existing between synonymous terms are ably exhibited in his pages, the reader would in most instances prefer to see an abundant array of related expressions from which he can make, without much effort, a selection of terms best suited for his purpose. An instinctive tact will rarely fail to lead him to the proper choice. I have often experienced the truthfulness of the following from Roget's Introduction: "Even while glancing over the columns of this work, the inquirer's eyes may chance to light upon a particular term, which may save the cost of a clumsy paraphrase or spare the labor of a tortuous circumlocution. Some felicitous turn of expression thus introduced will frequently open to the mind of the reader a whole vista of collateral ideas, which could not, without an extended and obtrusive episode, have been unfolded to his view; and often will the judicious insertion of a happy epithet, like

a beam of sunshine in a landscape, illumine and adorn the subject which it touches, imparting new grace and giving life and spirit to the picture."

It remains that we take a glimpse at that vast domain of general literature which will in any event be represented by a number of volumes in the young preacher's library. The preacher will have to read some light literature. It is as necessary to his mental health as are the spices and condiments that form an ingredient in our daily food. One requires but little of these additions to add variety and zest to our food; their quantity is very small in comparison with the bulk of what we eat; but they must be present. Even so, the imaginative element in our reading — poetry, the novel, fiction generally — should be but a small ingredient, quantitatively and in the proportion of time accorded to it, of our general reading; but it ought not to be entirely wanting. We would give place, first of all, to a very limited number of outstanding works of the world's literature, with which the preacher ought to be acquainted.

There is, to begin with, the earliest production of modern literature, and one of the greatest, Dante's *Divine Comedy.* This famous poem is indeed what Coleridge called it, "one of the sublimest efforts of the human invention" and, moreover, one of special interest to the theologian. There are many good cheap editions, notable among these the reprints of Cary's translation, which may be had in the Home Library published by A. L. Burt, New York, and in Everyman's Library.

Milton's *Paradise Lost* will naturally be accorded shelf-room in the minister's study, both on account of its fame as the greatest modern epic and because of its interest to the theological scholar.

Shakespeare's Works in Everyman's Library (three volumes) ought to be on one's reference shelves, even if we do not devote much time to the study of the Bard of Avon. A literary shelf without Shakespeare is not easily conceivable.

Goethe's *Faust,* in a Reclam reprint, should be at hand. Likewise a translation of Hugo's *Les Miserables* and of Cervantes's *Don Quixote.* To these I would add Bunyan's *Pilgrim's Progress,* Butler's *Analogy of Religion* (termed the most difficult book in the English language, but one of the most profound treatises on natural theology), and that splendid collection of the very best in English poetry from Chaucer to Browning, Palgrave's *Golden Treasury.* The *Golden Treasury* can be had in many beautiful editions, notably in Everyman's Library, E. P. Dutton & Co., New York; price, $1.00. It is a most excellent collection of English verse, and a half hour's reading of it is to the mind what a hike over the hills on an Indian summer

day is to the body. To these books might be applied, with eminent significance, the remark of the old monk to an English traveler concerning Leonardo's Last Supper: "I have sat daily in sight of that picture for now nearly threescore years; during that time my companions have dropped off, one after another, all who were my seniors, all who were my contemporaries, and many or most of those who were younger than myself; more than one generation has passed away, and there the figures on the picture have remained unchanged! I look at them till I sometimes think that they are the realities and we but shadows."

A few words about novel-reading. Against this there is a prejudice in our circles, the reason for which one need not go far to seek. To most novels the words of Professor Moore apply: "Most of the modern novels which are written for popular use and are valued and measured by the number of copies called for in the libraries or sold by the publishers and booksellers, should have no place in either a preacher's library or in his time devoted to personal culture. These novels are not worth the place they would occupy upon the shelves of his library. They are simply trash, and their only possible value is in enabling the reader to kill time, and this is certainly a very unworthy way to dispose of one of the most precious things God has given us. Time is a jewel, and it ought not to be wasted."

However, there is no inherent wrong in novel-reading. The novel is simply a work of the human imagination and distinguishes itself only in its prose form from other works of fiction, such as the drama, the epic, or the song. There is no moral delinquency attaching to the joy which one receives from the reading of good fiction, any more than in the case of the enjoyment which any other form of art — painting, architecture, music — yields to the mind attuned to it. Melanchthon extols the value of classical studies, specifying the poems of Homer, that "fountain of all education among the Greeks," and of Virgil and Horace, to whom he accorded the same preeminence among the Latin, exclaiming: "Except the Gospel of Christ the world possesses nothing more glorious than these admirable productions." Luther had less of the humanistic enthusiasm, but he possessed, nevertheless, a lively appreciation of good poetry. He not only derived great pleasure from proverbs and fables, but also from poems not directly of didactic nature, as, for instance, the songs of Dietrich of Bern. Poems, he says, profoundly move and delight him and remain more deeply impressed upon the soul than all common speech, be it even that of a Demosthenes or Cicero. Dr. Sihler quotes a remark of the Reformer on the character-drawing in Terence's *Andria:* "Comedies" — the Latin comic plays are meant — "ought to be

produced by boys, first, that they may have training in the Latin tongue; furthermore, mankind is educated by characters of fiction, and each one is reminded of his own duty; in addition to this the wiles of women are laid bare. . . . He who takes offense at such things takes offense when no one offers it."

Noah Porter has remarks on this subject which are worthy of reproduction here: —

"In manifold methods does it"—the reading of fiction—"enlarge our knowledge, enlighten our personal experience, and widen and make yielding our sympathies. In short, it lets us into a wide range of human experiences, under the greatest possible variety of conditions, of excitements, and of issues. It places at our service the results of the sharp observation, the subtle analysis, the earnest sympathies, and the skilful interpretations of many of the most gifted students of humanity, who present the products of their observation and their skill in a form best fitted to attract the attention of the unreflecting and to excite the curiosity of the listless — the form of an exciting and artistic tale. . . . No withdrawment from one's customary occupations and associations is so complete as that which a good novel effects; no breaking up of the cares and the sorrows, of the weariness and the fears of the ordinary life, is so entire as that which an absorption in its scenes and an interest in its personages so easily accomplishes.

"That this indulgence is attended with special dangers and peculiar temptations we cannot deny; but that the amusement and relaxation are innocent and desirable every rational man will acknowledge. Many of the bravest workers for God and man have found this sort of relaxation to be the most complete and have used it with the happiest results. . . . There is no fascination connected with reading to be compared with that experienced in youth from the first few novels. The spell-bound reader soon discovers, however, that this appetite, like that for confectionery and other sweets, is the soonest cloyed, and that, if pampered too long, it enfeebles the appetite for all other food. The reader of novels only, especially if he reads many, becomes very soon an intellectual voluptuary, with feeble judgment, a vague memory, and an incessant craving for some new excitement. It is rare that a reader of this class studies the novels which he seems to read. He knows and cares little for the novel of character as contrasted with the novel of incident. He reads for the story, as he says, and it usually happens that the sensational and extravagant, the piquant and equivocal stories are those which please him best. Exclusive and excessive novel-reading is to the mind as a kind of intellectual opium eating, in its stimulant effects upon the

fantasy and its stupefying and bewildering influence on the judgment. An inveterate novel-reader speedily becomes a literary *roué*, and this is possible at a very early period of life. It now and then happens that a youth of seventeen becomes almost an intellectual idiot or an effeminate weakling by living exclusively upon the enfeebling swash or the poisoned stimulants that are sold so readily under the title of tales and novels."

There are novels that make a special appeal to the pastor, either because they deal with some theological or ethical problem, or because the characters are drawn from the history of the Church, or because the time of action is laid in an age which has peculiar significance for the theologian.

Novels of special interest on account of their bearing on doctrine and morals are the stories of George Eliot — *Adam Bede, Silas Marner, Felix Holt;* Hawthorne's *The Scarlet Letter;* Mrs. Shelley's *Frankenstein.* The moral emphasis is strong also in the great masterpieces of William M. Thackeray, — *Vanity Fair, Henry Esmond,* and *The Virginians;* also in Victor Hugo's *Les Miserables,* in Dean Swift's *Gulliver's Travels,* and in Freytag's great cycle, *Die Ahnen.*

Among historical novels the following are of particular interest to the scholar: the Egyptian romances of George Ebers — *Die Aegyptische Koenigstochter, Uarda, Die Schwestern, Der Kaiser, Serapis, Die Nilbraut;* Lord Lytton's *Last Days of Pompeii;* Lew Wallace's *Ben Hur;* Kingsley's *Hypatia;* George Eliot's *Romola;* Walter Scott's *The Talisman, The Betrothed, Ivanhoe, Castle Dangerous, Fair Maid of Perth, Quentin Durward, Anne of Geierstein;* Charles Reade's *The Cloister and the Hearth;* and Sienkiewicz's *Quo Vadis.* Religious conditions in the early American Middle West are pictured by Edward Eggleston in his *Hoosier Schoolmaster* and *Circuit Rider.*

For simple entertainment read Dickens's *Pickwick Papers, David Copperfield, Tale of Two Cities,* and *Great Expectations;* Charlotte Bronte's *Jane Eyre;* Wilkie Collins's *The Woman in White;* Blackmore's *Lorna Doone;* Dumas's *Count of Monte Cristo;* and Stevenson's *Treasure Island.*

The pastor need not be ashamed to have any of these titles on his shelves. They represent the best fiction that has ever been written. The crown belongs to Reade's *Cloister and the Hearth,* which is of the highest excellence both as a novel of incident, as a novel of character, as an intimate picture of a distant age, and as an example of literary climax. The clerical reader will be interested in the problem of the story, which is celibacy, and in its leading characters, the parents of Erasmus of Rotterdam. If one's purse will not allow

the acquisition of all these volumes, then get these ten: *The Cloister and the Hearth, Vanity Fair, Last Days of Pompeii, Uarda, Hypatia, David Copperfield, Les Miserables, Ben Hur, Jane Eyre,* and *Quo Vadis.*

I have mentioned only a few titles from the great ocean of fiction, modern and classical. But, then, the pastor is not to be a "novel-reader," and, as Macaulay has said, "It is not by overturning great libraries, but by repeatedly perusing and intently contemplating a few great masterpieces that the mind is best disciplined."

Chapter 6. Works of Reference. Periodicals.

It remains that we discuss the relation which works of reference should bear to the general bulk of the pastor's library, and the extent to which the reading of periodical literature should engage his time.

Works of Reference.

By works of reference I mean all books to which the literary worker will turn when he is in search of certain classified information. Such are, naturally, the various dictionaries and cyclopedias. The commentaries on the Holy Scriptures, the concordance, and all works containing classified data will come under the same head. I would, for instance, classify Dana's *Manual of Geology,* Milman's *Latin Christianity,* the *Encyclicals of Leo XIII,* as reference works in a minister's library. They are there, not to be read, nor yet to be studied, but to yield information when needed. For my present purpose I shall, of course, limit myself to reference works in the narrower sense.

A. Theological.

Homiletisches Reallexikon nebst Index Rerum, E. Eckhardt, eight volumes; price, $18.00. With admirable industry, Rev. Eckhardt has prepared a digest of almost the entire literary output of the Missouri Synod. His *Reallexikon* is very valuable to the pastor, especially to the pastor as a literary worker.

Kirchliches Handlexikon, in Verbindung mit einer Anzahl ev.-luth. Theologen herausgegeben von Dr. Ph. Carl Meusel, Leipzig, 1887, 7 volumes; price, $18.00. This is by all odds the best work of reference, for its size, on Biblical and religious subjects. It is edited from a conservative Lutheran standpoint, and its articles embody a vast amount of original research compressed into a form which, with all its terseness, remains intelligible. The biographical articles especially are excellent.

McClintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature.* (Harper's). The best religious work

of reference published in English. Its articles are written from a Reformed standpoint, but are, in the main, adequate and reliable. (Its comprehensiveness may be recognized from the fact that Martin Stephan receives a column-and-a-half article which, furthermore, contains the most complete bibliography of Stephan which I have seen anywhere.) The first volume of McClintock and Strong was published in 1867, the tenth in 1881, concluding the work. Two supplementary volumes were added in 1894, bringing it measurably up to date. It is a pity that in view of the liberalistic trend of scholarship there is no hope that this excellent work will be republished in modernized form. It can occasionally be had at second hand.

The Schaff-Herzog *Religious Encyclopedia.* (*The New Schaff-Herzog Encyclopedia of Religious Knowledge.*) Twelve large volumes. Funk & Wagnalls. An excellent work, but not as good as McClintock and Strong. The articles in Herzog-Plitt's *Realenzyklopaedie* have been much abbreviated and not always with a sound appreciation of historical values.

Davis's *Dictionary of the Bible* has been referred to in a former chapter.

The Lutheran Cyclopedia (Jacobs and Haas; Scribner's), published in 1899, is still of some value. An editorial committee composed of Dr. Fuerbringer, Dr. Kretzmann, and Professor Engelder, is at work on the *Concordia Cyclopedia,* a one-volume work of reference, which will cover not only the Lutheran field, but all denominational history as well.

The Lutheran World Almanac 1923. Price, $1.50, bound. Contains a great mass of data on Lutheranism, especially statistical.

B. NON-THEOLOGICAL.

An English dictionary. As between Webster and the Standard there is no appreciable difference. The high school editions will suffice for most purposes. Roget's *Thesaurus* has already been characterized.

Koehler's *German-English Dictionary* is still the best for ordinary use. The price is quoted at $2.20.

For the pronouncing of English there is no better work than G. P. Krapp, *Pronunciation of Standard English in America,* Oxford University Press, 35 W. 32d St., New York.

Everyman's Encyclopedia, 12 volumes, $18.00. This is a very useful work. The volumes are small, the ordinary Everyman's Library size, but the print is very much condensed, and these twelve volumes contain really a very considerable amount of information. It is the

best small encyclopedia that I have seen. The theological articles, I should say, are not always written from the Scriptural standpoint, and in the articles dealing with the Biblical books the Higher Criticism is permitted to speak. It is not a work of reference suitable for our people for this reason.

I would not advise the purchase of the larger works of reference, such as the James Hastings sets on Biblical and religious subjects, or, in the secular field, such works as the *Encyclopedia Britannica, the Americana,* the *International, Brockhaus, Meyer,* etc. At best, the purchaser will find that he has on his shelves an enormous amount of matter in which he has not the slightest interest nor ever will have. For verification of this only turn the leaves of one volume in any of the larger cyclopedic works. On the other hand, for real research and detailed investigation, no cyclopedia contains sufficient material on any subject. There is too much for the man who looks for a few salient facts. When he wants to know the broad outlines of Cartesianism, he does not want to plow through eighteen pages of small print. On the other hand, if he wishes to study that same subject in detail, these eighteen pages are very far indeed from giving the authentic information which the student is seeking. Besides, these works of reference are very expensive. Finally, they become antiquated long before one has gotten his money's worth out of them. I have found Meyer's *Hand-Lexikon* in two volumes amply sufficient for all ordinary purposes of reference. To see a hundred dollars invested in one of the large cyclopedias while the shelves contain no religious works of reference, nor even a good commentary, such as the American edition of the New Testament *Meyer* argues a lack of purposeful book-collecting of which a physician or a lawyer would hardly be guilty. We ought to be at least as efficient as the men in other professions. But "the children of this world are in their generation" (in the sphere of human relations, business and professional) "wiser than the children of light."

The student must adhibit the greatest care to this business of buying works of reference. One is never so badly "sold" as when one has purchased out of one's slender resources a large work which ever after proves a source of irritation, either because the bulkiness of its articles rather obscures than illumines a given subject, or because it is silent where we most want it to speak. A special caution is not out of place with regard to the handy volume edition of the *Encyclopedia Britannica.* The volumes are handy indeed, but the type is so small, and the India paper used in this reprint so difficult to handle, that the use of this edition, in spite of its handiness, is a severe strain on eyes, nerves, and patience.

Periodicals.

Concerning periodicals three questions demand an answer: Which should I subscribe for? How should I read them? What shall I do with them when read?

I. 1. The preacher should take a few, if not all, of the papers and periodicals published by his brethren. He must keep in touch with his own people, so that he may understand their needs, their aims, their troubles, and keep in sympathy with the body of which he is a member, its men, and its program. "A preacher can practically lose himself to the brotherhood with whom he is associated by simply ignoring their books and periodicals. But this is not the worst of it. He will probably drift from his religious moorings and may ultimately find himself wholly or partially out of sympathy with the principles and aims of the people with whom he is religiously associated. This I regard as a very important matter, and consequently I desire to emphasize it with all the power I possess." (Moore).

There should be on the shelves of our pastors, space dedicated to the issues, as they arrive, of *Der Lutheraner, Lutheran Witness, Lehre und Wehre, Theological Monthly, Homiletic Magazine,* and for the transactions of the District synods (*Synodalberichte,* Missouri Synod).

The *Lutheran Church Review* (Merger), published by the United Publication House, Ninth and Sansom Sts., Philadelphia, is the best quarterly published by the American Lutheran Church.

The *Biblical Review,* published quarterly at $2.00 a year by the Bible Teachers' Training-school, New York, is the best non-Lutheran quarterly, a magazine of very high order, indeed. (Publication office, 36 Beaver St., Albany, N. Y.)

The *Princeton Theological Review,* also a quarterly, edited by the theological faculty of Princeton Theological Seminary and published at Princeton, N. J., ranks highest in scholarship and is one of the few notable quarterlies which represent at least the fundamentals of Christian belief.

2. *Non-religious Publications.* You will subscribe for a daily paper, of course. In addition to this, some weekly should be read, which will keep you abreast of the general drift of events. In spite of its serious faults — its Roman sympathies and its eagerness to exploit Higher Criticism and the New Theology — the *Literary Digest* remains the best paper of its kind. Among the great multitude of monthly publications, the *Atlantic Monthly* still ranks first in the opinion of those who prize good literature and are able to recognize it. On the issues of the day, especially on political and economic questions, the *North-American Review* takes first rank.

II. How shall we read our periodicals? In the first place, let us make it an iron-clad rule not to read any of our papers at once when they arrive. You will probably have ten papers coming to your address. If you open each and read it when it is delivered at your door, you will have as many disturbances of your daily program. It should not be necessary to dislocate one's scheme of study because of the appeal which a periodical naturally makes to the mind. It will be sufficient to open up the papers and spread them in their accustomed place as they arrive. In the case of synodical organs, it might be well to glance at the official notes and announcements before laying them on the shelf. Certain hours of the day (or week) should then be devoted to the reading of periodicals.

All that has been said in former chapters about the vice of purposeless reading, the dabbling habit, applies here with special force. It is generally over his papers and magazines that the professional man is tempted to waste his hours. Nay, I will go so far as to say that actually entire careers are made or ruined according to the attitude which is taken toward this business of rigidly refusing attention to periodicals when one is occupied with serious study. There is no more vicious habit for a scholar than to open in a listless and purposeless way his weeklies and monthlies, reading the captions, skimming a paragraph here and there, and thus to spend possibly half an hour of which he would not be able to give an account if his very life depended upon it. Estimate the total of the half-hours so lost, and to how many weeks will they not amount in a year, to how many years in a lifetime! And how pernicious such interference of periodicals with one's regular reading! How often does one not lose the thread of the discourse which happens to be in the making! How often is not the point lost of some comment on a Scripture-passage or of an entire chapter in a serious theological work! Truly, there is nothing more abominable, nothing more utterly wasteful, — no instance in which ignorant waste of time comes so close to becoming actual sin, — than the daily floundering about in the various sections of the various periodicals — which, rightly used, may be a strong element in one's culture!

With double force all this applies to the reading of the daily newspaper. Phelps asks: "Who can, without a twinge of scholarly conscience, spend an hour a day over the newspaper of the week when he has never opened even a translation of Schiller? If I am rightly informed, merchants in active business do not feel able to spare half of that time for their morning paper. Is the accumulation of money of so much more value than the accumulation of brains?" And while addressed to laymen, the Christian pastor may regard the

following paragraphs from *Books and Reading* not unworthy of his consideration: —

"No obligation rests upon any man to read or to believe the whole of what any, even the best of newspapers, may contain. The haste with which its news is gathered and its opinions are expressed, the very great extent to which the most honest and best qualified managers are dependent upon the fidelity of others, to say nothing of the force of the passions and prejudices of the hour and the demands of the party or the public whose good will the paper is desirous to secure, all these constitute it an unsafe guide to be implicitly believed or followed. If it is often wise to regard our books with a kind of suspicion and to guard against their excessive influence, much more should we do the same with respect to our newspapers, even if they are the best."

Again: "Mr. A. would not allow his family to read a book that should gravely attack or sneeringly scoff at his faith, lest it should leave some unfavorable impressions, but he allows the daily slime of an insinuating newspaper to hold their thoughts and to possess their imagination by a daily lesson and for a much longer time than the lessons of Scriptures which are allotted to the morning and evening devotions of his household."

" 'The man whom I like to converse with above all others,' said Daniel Webster, 'is the man who can teach me something.' If every reader would estimate, select, and use his books by this rule, there would be far less listless, lazy, and profitless reading than there is. What would befall large portions of many of our newspapers, and what use could possibly be applied to much of the time which many of their readers dawdle away over them, it is no concern of ours to determine."

III. As for the disposition of periodicals when read, the following hints might be of some value.

Newspapers: Mark with a blue pencil items that seem to possess permanent value. Tear out sheets so marked, discarding the rest. Lay marked sheets aside in a place by themselves. Once a week take up these sheets, cut out items blue-penciled, and file these away. If article in question consists of clipped portions of two or more columns, paste these together; do not use pins. Be careful to write name of paper and date on your clippings.

Secular weeklies should be treated the same as dailies. Do not preserve stacks of magazines nor permit them to accumulate longer than a month or two at the most. The best method is to trim out those pages at once which contain significant or valuable articles and to gather them temporarily where they may be found again, sorted,

and filed. Such pages from the magazines may be laid aside together with blue-penciled pages from the daily papers, both being sorted and filed at the same time. Make it a rule to attend to this once a week, at a certain hour, on a certain day.

The synodical periodicals should be indexed as you read them and should be bound when each volume is complete. About this filing and indexing suggestions will be given in chapters VII and VIII.

Quarterlies should be filed away on the shelves in pasteboard boxes large enough to contain two or three volumes each, according to the size of the publication. They should, of course, be indexed before they are placed on the shelf.

As for one's secular magazines, the same rule applies that no periodicals should be given space on one's shelves that have not been indexed. They are worthless ballast otherwise and a constant source of irritation. However, a difficulty attends this business of preserving one's magazines. In the first place, they occupy a disproportionate amount of space. One half of their bulk is advertisements, and of the reading-matter proper at least one half possesses no permanent value to our profession nor any particular cultural interest. During house-cleaning seasons and especially in case of removal from one locality to another one issue or another will go astray, and the set is broken. Now, there is a way to overcome all these difficulties. It involves the principle that all that is really of value in the magazines should be preserved, and this further one, that magazine articles should be gathered according to subject-matter, so that what belongs together will be found together. You may go to work this way: Remove the cover of your magazine. Close to the edge of the last page you will find the staples that hold the magazine together. Take a pocket-knife — an old scissors will do — and pry up the ends of the staples. Turn over to the front of the magazine and remove staples. It is now an easy matter neatly to tear out pages which contain articles worthy to be preserved. These articles should be laid away in a place by themselves and there permitted to accumulate for two or three years. If you keep several magazines, such as the *Atlantic,* the *North American Review,* or others of similar character, you will find that out of each issue you will like to preserve one, two, or three articles. When a stack of these has gathered, look them over. You will find that some are descriptive of travel (exploration, natural scenery, etc.); others treat historical subjects; others, the progress of science; others, topics that come under the general head of art: painting, sculpture, architecture, music, etc. Then there will be short stories you may want to preserve, or poems, or contemporary biographies. Sort these articles now, so that you have five or six

piles, according to the subject-matter which they contain. These may now be bound and will in this shape be a valuable addition to the library. If some subjects are represented by a few articles only, tie these up with a piece of string and wait until that particular subject has received new additions from the magazines as they come to you from month to month.

Not every bookbinder, I should say, may be willing to undertake this job of stitching together the loose leaves from many different magazines — a process which is necessary if they are to keep their place in the binding. Such jobs, too, usually cost more than ordinary binding, when you do find an establishment that is able to do the work. I would refer you, too, to the sorrows of a friend of mine who extracted hundreds of articles from his magazines, but was unable to have them bound up because he failed to remove the staples, before he excerpted the magazines. As a result, the back of each page showed two jagged triangular holes, and it was impossible to stitch these lacerated pages.

Such properly bound volumes are an ornament to any shelf, and their owner now has the joy of indexing a great variety of subject matter, all of which is of some value to him or has at least appealed to his love of fine literature.

I have on my shelves eleven such volumes, which contain the quintessence of many hundreds of issues of monthly magazines. In order to give you an idea of the matter which may be so gathered in the course of years, I shall submit specimen titles from the indexes of three of these volumes.

Volume "Science."

Herbert Spencer.
Mr. Huxley.
Some Unsolved Scientific Problems.
Evolution and Christianity. (Natural selection.)
The Reconstruction of Physical Sciences.
Prehistoric Monsters.
The Evolution of Satellites.
Geology and the Deluge.
Artificial Creation of Life.
Evidence of Life after Death.
Nature of Life after Death.
Results of Psychical Research.
Mesmerism, Animal Magnetism, and Hypnotism.
Reciprocal Influences in Hypnotism.
Educational Use of Hypnotism.
Hallucinations.
A New Program in Education.
Normal Schools and the Training of Teachers.
High School Extension.
The Social Evil.
Malaria and Certain Mosquitoes.
Alcohol Physiology and Temperance Reform.
Vivisection and Brain Surgery.
Concerning Vivisection.
The Vivisection Problem.
The Krakatoa Eruption.
Mont Pelée in Its Might.
The Science of Astronomy in the Year 1900.
Venus in the Light of Recent Discoveries.
Mercury in the Light of Recent Discoveries.

The Story of the Snake.
The Dog.
American Game Fishes.
The Pleasant Occupation of Tending Bees.
Some Successful Plants.
Orchids.
A Simple Explanation of Wireless Telegraphy.
Marconi's Wireless Telegraphy.
The Problems of a Pacific Cable.
Pictures by Telegraph.
Mechanical Flight.
The Aeroplane.
Aerial Navigation.
New York's Underground Railroad.
The Highest Structure in the World.
Etc. Etc.

These articles were extracted from at least seven different monthly publications, extending over the period from 1897 to 1902. The books which contain this same information would be found with great difficulty, would occupy many feet of shelf-room, and would cost several hundred dollars. The articles on aeronautics alone, representing the early history of the science of flight, are of priceless value.

Volume "Modern History, European and American."

The French Revolution: Two Views.
Madam Roland.
Talks with Napoleon.
Napoleon and Robespierre.
A Woman in the Paris Revolution.
Colonies and the Nation.
What the Founders of the Union Thought.
Some Neglected Aspects of the Revolutionary War.
Brandywine, Germantown, and Saratoga.
Sunday in New Netherland and Old New York.
Life Portraits of Andrew Jackson.
The Monroe Doctrine and Perry's Expedition to Japan.
Letters and Diaries of George Bancroft.
The Education of Lincoln.
Lincoln as a Storekeeper and Soldier in the Black Hawk War.
The Nomination of Lincoln.
Gettysburg Week.
Grant in a Great Campaign.
Black Friday.
Bismarck.
Prince Kropotkin.
Roosevelt's *The Winning of the West.*
Mr. Cleveland as President.
A Century of Assassinations.
The Maori of New Zealand.
The Australian Squatter.
The Romance of Kohinoor.
British and Dutch in South Africa.

The above are only samples dipped from this beautiful volume. Each of the articles was written by a master in his field. Most of them are from *Harper's Monthly, The Century, The Atlantic,* and *Scribner's.*

Volume "Literary History and Criticism."

The Closing Scenes of the Iliad.
Shall We Still Read Greek Tragedy?
The German Gymnasium in Its Working Order.
The Delinquent in Art and in Literature.
Books that have Hindered Me.
The Rational Study of the Classics.
English against French Literature.
The Lineage of the English Bible.
A Plea for Cultivating the English Language.

The Standard of Pronunciation in English.
The Young Shakespeare: A Study of Romeo.
A First Performance in Shakespeare's Time.
Forty Years of Bacon-Shakespeare Folly.
A New Shakespeare-Bacon Controversy.
Some Unpublished Letters of Dean Swift.
Milton's Ode on the Nativity.
A Literary Shrine: The Home of Wordsworth and De Quincy.
A Hitherto Unpublished Portrait of Shelley.
Keats in Hampstead.
The Influence of Keats.
Robert Burns. A Critical Symposium.
The Land of Scott.
The Carlyle Love-letters.
Unpublished Letters of Carlyle.
Alfred, Lord Tennyson.
A Reminiscence of Tennyson.
The Life of Tennyson.
Reminiscences of George Eliot.
A Study of the Love Poetry of the Brownings.
Letters of John Ruskin to Charles Eliot Norton.
The Poetry of Rudyard Kipling.
The Literary Independence of the United States.
Jonathan Edwards.
The Washington Irving Country.
The Personality of Emerson.
Concord and Emerson.
Emerson, Sixty Years After.
American Life in Whitman's Poetry.
Bryant's Permanent Contribution to Literature.
Mark Twain as an Interpreter of American Character.
Eugene Field and His Child Friends.
Early Recollections of Bret Harte.
Robert Louis Stevenson.
Characteristics of Robert Louis Stevenson.
Johann Gottfried Herder. A Literary Prophet.
Three Contemporary German Dramatists.
The Victor Hugo Centenary.
Voltaire.
Victor Hugo as an Artist.
Henrik Ibsen.
Maeterlinck.
Personal Glimpses of Bjoernson and Ibsen.
Tolstoy's Moral Theory of Art.
Tolstoy in the Heart of Russia.
Tolstoy's Marriage and Family Life.
Etc. Etc.

PART THREE.

The Mechanics of Authorship.

Chapter 7. The Commonplace Book.

The art of literary composition depends for its successful pursuit on the recognition of two factors, related to each other as form is to substance: Style and Matter. The formal principle, that of style, implies a knowledge of the various forms of literary expression, ranging from grammar to rhetoric in the widest sense. While it is true that style is in a certain sense the expression of personality, yet there are certain laws of language, diction, and "composition," so called, which under the regulating principle of taste form the ground work of style. These principles may be studied and in part acquired through a course such as the schools provide. But the higher excellencies of literary style — clearness, force, and elegance — cannot be learned in the classroom or from handbooks. These, at best, serve as guides and mentors. Wide and diversified reading, continued through many years of application, is the essential thing. There is no royal road to literary accomplishment, as little as there is a royal road to knowledge.

Directions for the acquisition of literary style do not come within the compass of these chapters. It is presumed that the pastor has had formal training in rhetoric and that he recognizes the importance of general reading as a prerequisite for all that multifarious literary work which enters into his profession as a preacher and a theologian. But after all is said and done, style is but the garment of thought. The value of what we say and write, after all, depends upon the substance, of which style is only the outward integument. How to gather, classify, and dispose the matter which goes into composition and how to make such matter readily available for elaboration into literary form, — be it a newspaper article, a sermon, a conference paper, a synodical essay, a treatise, or a book, — and how to perform this work with a minimum of wasted time and fruitless effort, requires, first of all, the application of certain mechanics of authorship, and the keystone to this preliminary work is the commonplace book.

The commonplace book may vary in size according to the purpose which it is to serve. Any note-book will do if the literary task is limited to a single object. Let us say that the pastor has been com-

missioned with a conference paper on "Eschatology." His first object must be to gather the material which will form the substance of his paper — the Scriptural texts, the statements of our Symbolical Books, the various forms which the antithesis has taken at various times, etc. He will copy all this material into a note-book without paying any particular attention to the order or arrangement of topics. Thetical and antithetical statements will occur on the same page. Arguments pro and con, Scripture-texts, quotations from the great theologians, may be scattered throughout the book. Commentaries and treatises will be excerpted. Apt illustrations and analogies will occur to the writer while engaged in this work. He will make no attempt while gathering his material to maintain any logical sequence in the material as it accumulates in his notes. When, finally, he has exhausted his own thoughts as well as the sources at hand, he will be ready to elaborate his materials into orderly, literary form. He now proceeds to write his essay or article.

However, all this has a bearing only on literary work pursued for a definite object. Since, however, the preacher and theologian does a great amount of reading which has no such immediate objective; and since it is impossible even for the best memory to retain the vast array of facts and data that, in the course of systematic reading, pass through consciousness; and since not only the facts, but the sources and authorities from which they are derived are frequently of the highest importance, — it is an absolute requisite of fruitful reading that significant data be retained by means of some mechanical device. And the mechanical device which will serve every literary purpose, whatever it may be, is the commonplace book. This is to be distinguished from the notes which we take for the working up of a special theme. Its single purpose is that of serving as a repository of facts which, though we have no present intention of embodying them in a paper, essay, etc., yet appear worthy of preservation in such a form that they will be available whenever the occasion arises.

Get a large blank-book, bound in stout boards. It may have its pages lined, if the owner so prefers. On the title-page write: "Excerpts A," or any other title which will render easy later references to it in your Index Rerum. Write only on the right-hand pages, leaving each opposite page blank. What shall go into this book? Anything that occurs to you as possessing such value that you can imagine some future necessity of reference to it. You have borrowed a book on Christian Science from a friend. You have not the means of purchasing a copy nor, indeed, does this particular treatise appeal to you as a work that you would consider a valuable addition to your shelves. However, let us say that it contains a few

data on the Christian Science cult which you have not met elsewhere in your reading. It may be a discussion of Malicious Animal Magnetism or the Eddyite doctrine of marriage or any other subtopic not generally treated in works of this kind. Take the time to copy out the portions that are of value, writing at the head the complete title of the book and opposite each extract the page on which it is found. You may now return the book to its owner, and still you will have, ready for use, the few salient facts for the sake of which you might have otherwise purchased the book.

The following extracts will illustrate the general character of such notes as they will appear on the pages of your commonplace book. They are pages 12 and 71, respectively, of my "Excerpts, Vol. IV."

P. Baudin, Fetishism.

p. 6. Their (Tribes of Central Africa) traditions and religious doctrines suggest a people more civilized than the blacks of Guinea of the present day. And on the other hand, many customs, usages, and industries show clearly that they are a people in decadence.

10. Obscured and confused idea of the only God Olorun. The gods may create bodies; Olorun alone can animate them. Retired after creation. No worship. But invoke him in sudden danger and great affliction. (Also oaths.) Created the gods and goddesses. (p 13.)

18. Olokun, god dwelling under sea, in chains, because he attempted to destroy mankind.

31. Champana — god of smallpox.

Orun and Ochu (sun and moon), obsolete gods to whom sacrifices are no longer offered.

33. When Olokun (god of the sea) destroyed mankind by the flood, there remained only a few that Obatala had saved drawing them up to heaven with a chain.

34. Cave of two palm-trees entrusted to first people. Elegba, wickedest of genii, seduces them to injure trees by the promise of knowledge of future and propitiating the gods.

J. Fiske. A Century of Science. Houghton-Mifflin, 1899.

p. 4. In all chemical changes there is only substitution.

7. Motion of stars measured by shifting in wave lengths of light.

17. Cuvier's classification: "His class of Radiata has been broken up; other divisions in his invertebrate world have been modified beyond recognition; his vertebrate scheme has been overhauled in many quarters; his attempt to erect a distinct order for Man has been overthrown. The classification most generally adopted to-day is Huxley's, but it is rather a modification of Cuvier's than a new development."

27. Helmholtz, Mayer, and Grove: light, heat, electricity, are various modes of undulatory motion, transformable one into the other.

30. Bopp, founder of comparative philology.

35. Development is recognized in "planets, mountains, mollusks, subjunctive moods, tribal confederacies."

39. Spencer the originator and author of the doctrine of Evolution.

40. Darwinism only regards animals and plants.

41. Spencer followed clue given by K. E. v. Baer: *Entwicklungsgeschichte* (Embryology).

44. Spencer: "Evolution is a continuous change from indefinite, incoherent homogeneity to definite, coherent heterogeneity through successive differentiations and integrations."

Very probably a number of questions will arise in the student's mind as he reads these transcriptions. Is it not confusing, one might say, to have such disparate subjects as African religion and Evolution treated in one volume of excerpts? Should one not have one commonplace book for science, another for religion, another for history another for art, etc.? The question, so amplified, seems to contains its own answer. Such distribution of topics would defeat a valuable purpose of a commonplace book—compactness. The young student would soon find himself under necessity to operate a system of ten or a dozen note-books if he is at all to be consistent in this plan of making excerpts. Furthermore, there is not the slightest necessity for following a topical arrangement in this work. My Volume IV contains notes from treatises on Salem Witchcraft, the Religion of Ancient Egypt, Spencer's Autobiography, Paganism in the Church of Rome, and some ten others. The principle which brings order into this confusion is the principle of topical indexing, the Index Rerum. And this answers another question which the reader will be prompted to ask, namely, How shall these data be made available for future use? It is manifestly impossible for the student to remember in 1925 that in 1899 he read a definition of Evolution in Fiske's *Century of Science*. But if his Index Rerum, under "Evolution, definition of" will show a reference: "Exc. IV, p. 71," he will infallibly be guided to this information, though the wording of Spencer's definition and its location in Fiske's book of *Essays* has long ago drifted out of his mind.

Similarly, the Index Rerum will show the notation: "Animals, classification of, Exc. IV, p. 71," and under "Spencer," a reference: "his definition of Evolution, Exc. IV, p. 71." (Important data should be entered in the Index under whatever subject they may become

significant. Spencer's famous definition will now be brought to my attention whether I am studying Evolution or Spencer's Philosophy.)

Again the extracts from Baudin's book will show up in the Index as follows: "Flood, legends of the, African, Exc. IV, p. 12." "Monotheism, degeneration from, Exc. IV, p. 12." Again: "Man, decadence of, Exc. IV, p. 12."

It will thus be observed that the grouping of such widely differing topics in the same book does not in the least detract from the value of the collection of excerpts. Also, the reader cannot fail to note the great economy of labor and the saving of space in the Index Rerum which is secured by writing the brief notation "Exc. IV, p. 12," etc., instead of writing out the title of the book referred to in each instance.

In the library of a systematic student there is no more valuable set of books than his volumes of excerpts. They embody the quintessence of many volumes loaned from friends and from the libraries, or purchased and then sold again after a few valuable data had been excerpted. None of us would care to invest money in Spencer's *Autobiography,* a two-volume work running well into twelve hundred pages. But in these twelve hundred pages the student will find certain statements of the famous British philosopher which will be of value to him if his literary work ever touches the general subject of apologetics. In my "Exc. Vol. IV" I find six pages of notations from the reading of these two volumes. They contain all that is of any value to me or that I would ever be apt to quote from Spencer's *Autobiography* if I had invested the requisite $10 in this work and placed it on my shelves.

Here, if ever, the distinction between studying and reading becomes of importance. Reading that is not done in such a manner as to make the subject available for future reference does not deserve the name "studying." There is no such thing as studying without pen in hand. It may be that we merely enter in our Index references to the work that is occupying our attention, but some kind of record of our studying there must be, or it is reading simply. It is a waste of time, for instance, to borrow from your friend a work on Monasticism in the Middle Ages and to read it through merely because you have found an interesting subject fascinatingly written up. You will, of course, retain impressions of monastic life in the Middle Ages, but impressions do not constitute knowledge. Possibly, in a biography of Leonardo da Vinci you will find only a half a dozen instances that to you seem worthy of preservation; nevertheless, copy them out before you return the book. You have borrowed Keil on Genesis from a friend. You find in its exposition of chapter 11

a fine discussion of the Angel of the Lord as identical with the Logos, the Son of God. If in your research ten years hence you become interested in this subject, you will be grateful indeed if you have copied out the paragraphs in question and then made the notation in your Index Rerum: "Angel of the Lord, the Son of God, Exc. Vol.," etc.

A commonplace book should not be too small nor, again, too bulky. A volume of one to two hundred blank pages, about 8×10 inches in size, will prove most convenient. Needless to say, the paper should be good enough to permit the use of pen and ink.

Viewed from the standpoint of the young preacher's course of private study, the commonplace book enters into the situation somewhat as follows. We assume that our student is occupied with Krauth's *Conservative Reformation.* If he is owner of the volume, the commonplace book will not be used (except for certain short excerpts bearing on style, of which more will be said later). What he will use with his reading in that case is the Index Rerum, not the commonplace book. However, let us assume that he is not the owner of Krauth's work ; it is loaned from the public library or from a friend. In this case he will jot down on a slip of paper (serving as a book-mark) the pages on which he has found statements worthy of transcription. Having read the book, he will devote to the work of excerption the hours set apart for serious reading or study. When entered in the commonplace book, he will index each item separately as a topic in his Index Rerum, the references there reading to his volume of excerpts, and not to the pages of Krauth.

Or, we shall say, the task has been assigned to him of writing a conference paper on the doctrines of the Seventh-day Adventists. Naturally, our student will need to study the sources of Adventism and general works on the subject. Naturally, too, he will not be willing to purchase all these books for the sake of this one assignment. Naturally, once more, he will borrow books, periodicals, tracts, etc., beyond such a quantity as he may be willing to buy, and from all this material he will transcribe the essential data to be worked up into an essay. Being in a certain sense already organized or at least intended for a specific object (the conference paper), these data may suitably be entered into a small note-book, which need thereafter serve no further purpose. It should be said, however, that some literary workers do not make it a practise to use any commonplace books except those which in the course of years stand in rank and file upon the shelves. Even when collecting material for a certain essay or treatise, they will make their jotting in whatever volume of commonplace book they happen to be using in their private study.

Either plan is good so long as the student recognizes that *all books which he has considered worthy of serious study should, unless they are his property and as such within reach, be excerpted and the excerpts indexed,* if such study is to be considered of any value whatever.

There is only one special purpose for which the student ought to start a note-book outside the system of commonplace books properly so called. Every reader of serious literature will happen upon expressions and turns of phrase which make a special appeal to him through their aptness, force, or euphony. Possibly they bear no relation at all to any subject in which he happens to be interested; they come as an agreeable surprise when he finds them, sometimes in a most forbidding technical work, — like flowers at the margin of a glacier. He wishes to preserve the exact wording of some strong or happy thought, be it in poetry or prose. Yet such may be its nature that the phrase or sentence or paragraph which has caught his fancy embodies no fact, registers no data, but is simply an opinion aptly stated, or a beautiful sentiment. Such expressions, of course, cannot be indexed as little as one can classify a beautiful sunset or a symphony according to the decimal sytem. What shall the student do? Let him purchase a small note-book for the preservation of such items as just described. They will best be entered as soon as they occur to him in his reading, — though it is possible to invent some marginal notation, which, during the process of indexing the weightier matter, will remind the student that in this particular paragraph there is a sentiment that ought to go into the note-book reserved for this purpose. In addition to such excerpts, — which, as a rule, will be quite brief, sometimes mere phrases or idiomatic expressions, — the same notebook may be made to serve as a repository for small clippings embodying expressions of similar character. Sometimes a book-review will quote some happy phrase of an author; you pick up a daily paper and find an apt expression among the short editorial paragraphs; even the reporters of news items sometimes use striking idioms, descriptive or sentimental; if it looks like a good thing, trim it out neatly with a scissors (not with a knife!), and paste it into your little note-book. Read these brief extracts, clippings, and memoranda at intervals, — there need be no regularity about this, — and you will find that many a happy expression or forceful idiom will occur to you unbidden in the course of composition work. The following may stand as examples of the type of excerpts which should go into our booklet of "Memoranda and Illustrations": —

"They owed their safety to the interposition of Providence, a good look-out, and the very brisk manner in which the ship was managed." (Capt. Cook, Voyages, p. 199.)

There are many amiably conventional souls who, if they get hold of a phrase, think that they have arrived by thought at a sound conclusion. Thought enters their habit of life about as much as it does a parrot's conversation.

The great German statesman Stein said: "Thank heaven, Dr. Luther has made the entrance into heaven somewhat shorter, by dismissing a crowd of doorkeepers, chamberlains, and masters of ceremony."

A man who was making an address before some Sunday-school children, the *Christian Register* says, had occasion to use the word "epitome." Realizing that the word might need explanation to his young audience, he simplified the matter by saying that "epitome" meant "an abbreviated synopsis"!

The Boxers could not understand what made the Christians whom they killed so brave, and they cut out their hearts to try and find the secret there.

"A man is often reproached for making progress when reproached with inconsistency." Vinet (Broadus, p. 202).

The centurion said to Paul, concerning such freedom as Rome had to offer: "With a great sum purchased I this freedom." They sold it in Rome, but it was not priceless then. It was a good article. True freedom is one of the priceless things. Yet somebody paid a great price for it. It represents sacrifice. Many a valuable life was laid on the altar to purchase this great boon for thousands who do not appreciate it. This is true of mercy.

It was President Garfield who defined a college as "a log with a student on one end of it and Mark Hopkins on the other end."

Alexander Maclaren: "The most impenetrable armor against the Gospel is the familiar and life-long knowledge of the Gospel."

M. Huc says that in the Lama convents where the Buddhist professors lecture to their pupils, the more obscure and unintelligible their sayings, the more sublime they are reckoned.

The night before Moffat left England for his distant sphere of labor, a few of his friends had a social gathering. During the evening a young lady wishing to have his autograph presented him with her album. Taking his pencil he wrote: —

> "My album is the savage breast,
> Where darkness reigns, and tempests wrest
> Without one ray of light.
> To write the name of Jesus there,
> And point to worlds both bright and fair,
> And see the savage bow in prayer,
> Is my supreme delight."

Against the growing tendency of profanity: —

"It chills my blood to hear the blest Supreme
Rudely appealed to on each trifling theme;
Maintain your rank, vulgarity despise:
To swear is neither brave, polite, nor wise.
You would not swear upon the bed of death:
Reflect: your Maker now can stop your breath!"

Cowper.

Chapter 8. Filing Systems.

The literary process tapers off at both ends into infinitesimals. The analysis which stands at the beginning of the process deals with matters that are, each considered separately, quite insignificant; and the synthesis, of which literary composition consists, once more involves infinitesimals of style, data, and judgments. Many a young student, failing to observe the importance of small things, either misses his opportunities entirely or fails to measure up to them because each task at hand appeared so inconsequential. To copy a dozen sentences from a work on hypnotism, a page or two out of a commentary on Hebrews, or a paragraph out of an essay in the *Atlantic,* — what does it amount to? And as for some good, striking idiom observed here and there, — our language is made up of tens of thousands such, what possible advantage can we have from noting down a few dozen? As for fine poetry, — the world is full of it, why transcribe a stanza that happens to appeal to us? All of which is very faulty reasoning since it fails to recognize the fact that literature is an art, and that every art, and all science, for that matter, is made up of infinitesimals. It is only by systematically, laboriously, painfully, even, gathering the details bearing on some department of knowledge; by acquisition, line upon line, precept upon precept, here a little and there a little, of the elements that make up style, — that we are able to write at all anything that will instruct or interest even the smallest audience or the narrowest circle of associates.

There is especially one group or category of infinitesimals which the serious student is apt to underestimate as a possible element in literary work. There drifts, through our mail-boxes, across our desks, over our study table and shelves every year a vast amount of material, most of it printed, some of it written, that engages our time, no matter how economical we are in the use of it, and more or less attracts and distracts our interest, without, however, leaving on the shores of our vocation any deposits of value. Newspapers, catalogs, announcements, circulars, appeals, reports, tracts, bulletins without end, innumerable as the sands of the seashore, cluttering our mail-boxes, piling up high on our shelves, utterly useless by the very reason

of their quantity, the despair of housewives in the dread season of spring and fall cleaning, a bonfire finally, and a little heap of ashes in the backyard. A month or two after the holocaust the young preacher searches his shelves for a "little item" which has suddenly acquired importance, but which now eludes his search, — for a good and sufficient reason, since it went up in flames and smoke on the day of the burnt offering! It may be the report of some sectarian preacher's sermon, or a list of second-hand books, or the catalog of a school-furniture house, or a circular letter of some church organization, or maybe a picture, — it would have served some purpose after all, but it is gone.

However, there is another extreme. We have seen desks and shelves loaded down with masses of so many infinitesimals that, in their aggregate, they approached mountainous proportions, — heterogeneous masses that have gathered for years, newspapers yellowing with age, catalogs of book-dealers announcing the novelties of ten years ago, price-lists wholly out of date, railroad time-tables possessing value only as antiques, and bargain sales of some tobacco firm probably long gone out of business. An aggravated case, possibly, but not a fictitious one! Approximations to this extreme there are many; in fact, we all at times prove false to our principles, and our shelves, tables, and drawers, with their burden of unsorted papers, bear mute witness to the fact.

Evidently, unless we desire to go to the desperate extreme of destroying, upon arrival, all such "literature" as above mentioned, and thereby indeed avoiding the possibility of a cluttered library or study, we must find some way of disposing of that which bears within it some value, or at least some promise of future value, by some means which will make it available when needed. The solution is a filing cabinet.

There are three filing systems on the market: The pigeonhole cabinet, the pocket system, and the various types of vertical files. Let us consider them in this order.

1. *The pigeonhole system.* Various cabinets built on the horizontal cabinet plan are on the market. Many of us have at various times had some cabinetmaker build one for us or have manufactured one of our own. For the general purpose of filing away matters for future literary use, this system will not do at all. Pigeonholes may be used for filing away correspondence, official papers, professional note-books, etc., but even when so used they possess great disadvantages. Unless they are of high grade manufacture, with closed compartments and well-fitting drawers, they rapidly gather dust and become very unsightly. Also, they are wasteful of space, due to the

inflexible nature of the system, which reveals itself in open spaces here and overcrowded compartments there.

2. *The pocket system* was a favorite in newspaper offices some twenty years ago and is still used by some literary workers. It consists of an open cabinet about four feet by five in dimension and containing, according to the size of the pockets, four or five shelves. The pockets are made of card-board or stout manila paper, are open at the top, and bear on their fronts alphabetical notations as an index to the subject-matter contained. They are set upon the shelves like books and have the appearance of a large number of small volumes uniformly bound. In the pocket bearing the index letters "Mi" you would file away clippings bearing on the subject of "miracles." In the pocket "Pe," articles on "Pentecost," and so on. The manifest advantage of this system is that one's material may be filed away without much loss of time, — a considerable advantage, as every user of a filing system will admit. The pockets fit closely into the shelves, and hence exclude the dust. The disadvantage of this system, once more, is its inflexibility. You have so many pockets, no more, no less. Each pocket has a certain dimension, no greater and no less; and all are uniform. You will be gathering material on the history of the Reformation. Long before the other pockets are filled, or many of them contain any clippings at all, your pocket "Re" is filled to the bursting point, crowding its neighbors right and left, rendering it almost impossible for you to remove the congested contents without damage to papers and pocket, and making the task of replacing the material a very disagreeable one indeed. Besides, if the clipping is of column length, or if it runs to half a newspaper page, it must be folded many times to fit the pocket. This again makes a rapid investigation of your material a highly distasteful task. We know of some who were so discouraged by the labor which was involved whenever they would examine the contents of their pockets, that they gave up the system in disgust. Any one who knows what it means to fold up twenty-five or thirty clippings in order to fit them into a plethoric filing pocket, will understand their frame of mind.

3. *The vertical file* possesses the advantages of all the rest and lacks their faults. Its unit consists of a cabinet or box 24 inches in length, 15 inches wide and 14 inches high, with a drawer which is open at the sides and which will accommodate folded sheets of manila paper which measure 9½ inches in height and 12 inches in width. It is possible to begin with one of these filing boxes, purchasing additional outfit as it is required. Three of these boxes, set on a frame which raises them from the floor, stand 48 inches in height.

You get a set of alphabetical guide cards, each bearing a letter on the projection on the top. They are held in position by a rod that runs the length of the box. If you have nothing under "K", the entire loss of space is measured by the thickness of the guide-card. If you have one hundred items under "B", or if you have a thousand, the system will accommodate this quantity. It is indefinitely flexible, with a minimum of wastage of space. The ordinary vertical files, such as are in use in newspaper offices, cost very little money and are entirely serviceable, although the drawers do not, as in the more expensive cabinets used in business offices, run on ball-bearing rollers.

The cardinal principle of any filing system is that it should make use of one alphabet only. Astronomy, divorce, immortality, maps, socialism, predestination, statistics, and the Y. M. C. A., will each occur under its own particular letter, all in one system. Each subject is given one manila folder. The name of the topic is written on the left hand upper corner. If so much material gathers under this head that one folder cannot contain it, another is added and as many more as are needed. One folder, however, will easily take care of a hundred clippings of single column length.

The vertical file is by no means adapted only for the preservation of newspaper clippings. It takes care of pages cut from weekly papers or from magazines. It is equally hospitable to tracts, bulletins, catalogs, manuscript notes, letters, carbon copies, programs, pictures, or any conceivable written or printed thing whatsoever, except books. For example, our file contains under "Church and State": Tracts of the Reformed Presbyterian Church on the question "Is the United States Constitution Christian?"; the Methodist Doctrine concerning Church and State (clippings); clippings on the chaplain question; Roman Catholic articles; Presbyterian articles; pamphlet on Lutheran chaplain work; Episcopalian position; clippings on Luther's position; Federation of Churches position; World Christian Citizenship Conference position; extracts from *Congressional Record* on church activities in politics; tract of Oklahoma Presbyterians active in politics; literature of a morals committee; United States Department of Labor, Department of War, and Treasury Department suggestions to the clergy, with correspondence on this subject; memoranda on Luther's expressions; memoranda on relation of church to the courts; extracts from Missouri Synod District Reports on this question; correspondence with individuals and conferences; memoranda on expressions in confessional writings and in Missouri Synod periodicals.

Every year at least once, the pastor ought to go through his files and remove all "dead" matter. Entire subjects may become anti-

quated, and under the various heads much matter will accumulate that possesses only momentary interest. Catalogs of publishers, of manufacturers, mail order houses, etc., should be destroyed when no longer of any use. By so purging the files once or twice a year, such matter as is retained will be the more available.

"Dead" matter, especially historical data that have lost immediate interest, may be preserved by storing it in box files for a year or two, or as long as one may expect interest in a subject to be revived. It would be absurd, for instance, to keep in one's regular files the data on Interchurch World Movement, records of synodical committees that have received their discharge, or one's general correspondence with relatives and friends. If a letter bears on a certain topic, as, for instance, on the question of Communion wine, financial systems, church building contracts, etc., the letters should be filed under that particular head. All other letters should be filed by themselves; they should be wrapped in bundles at the end of every year and stored where they will not clutter up the system. In a properly conducted set of files, the greater part of one's correspondence will be distributed (topically) through the entire system. Only so will it be possible to locate a valuable letter when it is needed. In guessing at dates, you may be five or ten years out of the way. If it was filed according to topic, the letter will not fail to turn up when sought.

The reader will understand that a filing cabinet contains more than simply one's clippings. I want to emphasize this. It is a repository for printed matter of every kind, the only limitation being that of mass. It will contain all bulletins, price-lists, catalogs that appear to possess permanent value, and, in addition, a great part of the pastor's correspondence. A list of the topics contained in the files of the present writer is herewith submitted. With reference to this list, however, the remark is not out of place that the reader is by no means encouraged to start his files by purchasing two hundred manila folders and entering on them the topic heads given in this list. Topics and the necessary folders must be added only as the material demands space in the system. The list is printed here as a sample of a workable filing system. (The thought that such a list of topics might be useful has been suggested to the writer by visitors to his study.)

Absolution.
Adiaphora — Tobacco, etc.
American Life.
America, Travel in.
Amusements, Social.
Anarchism.
Ancient Culture.
Angelology.
Anthropology.
Anonymous Letters and Demented.
Apostolic Succession.
Archeology.
Astronomy.
Baptism.
Bible and the Monuments.
Bible, Inspiration of.

Bible, Localities of.
Bible, Books of Old Testament.
Bible, Books of New Testament.
Bible Translations.
Biographical.
Buddhism.
Campbellites (Disciples of Christ).
Calvinism.
Capital Punishment.
Chiliasm.
Chiliasm, The New.
Christianity, Early.
Christian Science.
Chronology of the Bible.
Church and State.
Church Architecture and Organs.
Church Customs (Burial, etc.).
Church History — Varia.
Church Membership, Organization, Powers.
Church Work, "Up-to-Date."
Coeducation.
Colleges, Why Christian?
Congregational Organization and Officers.
Conversion; Faith.
Conversion, Reformed Doctrine and Practise.
Conversions, Notable.
Country Church, The.
Creation (Genesis 1).
Creeds.
Crime. Causes, Statistics.
Criticism, Higher, "Results" of.
Criticism, Higher, Methods of (New Theology).
Criticism, Higher, The Argument against.
Dance, The.
Deaconess' Work.
Death.
Decalog.
Descensus ad Inferos.
Divorce.
Economy, Political.
Education, Christian.
Education, Religious.
Egypt in Religious History.
Episcopalian Doctrines and Practises.
Eschatology.
Ethics, Problems in.
Eugenics.
European Travel.
Evangelische Gemeinschaft (Albrechtsbrueder).
Evangelische Synode.
Evolution, Against.
Evolution, Biographical.
Evolution, Doctrine of.
Feminism.
Gambling.
Gemeinschaften in Germany.
God.
Healing and Religion (Faith Cure, etc.).
Hell (Hades, etc.).
Heredity.
Hymnology.
Immortality.
"Industrial Workers of the World."
Inner Mission Work.
Insanity.
Insurance.
Isagogics, Biblical (Textual Criticism).
Islam.
Jesus Christ, Divinity of.
Jewish Mission.
Journalism, Religious.
Judaism, Modern.
Labor Unions.
Labor and Capital.
Language Question.
Legislation and the Church.
Lists.
Literary History and Criticism.
Literature, American.
Literature, British.
Literature, British, Poetry.
Literature, French.
Literature, German.
Liturgics.
Lodge: —
  Correspondence on Lodge Question.
  Religion and the Lodge.
  Lodges in General.
  Lodge Insurance — Finance.
  Accidents and Injuries (Initiation — side-degree work).
  Freemasonry — Eastern Star.
  Odd-Fellows.
  Heptasophs, Columbian Knights, Knights of Khorassan, Good Templars, K. P.
  Woodmen (W.O.W., M.W.), Court of Honor, Foresters, Maccabees, Red Men.
  Moose.
  Elks, Eagles, Camels, Owls, and other animal lodges.
  Farmers' Union, Grange, Locomotive Brotherhood, Anti-horse-thief, pseudolodges.
  G.A.R., Fraternities, American Legion? Rotarians? Boys' lodges.
Lord's Supper.
Lutheranism: —
  Luther and the Reformation (ten sub-topics).

Lutheranism — Summaries of Doctrine and Relation to the Church.
Synodical Conference.
Intersynodical Conferences, Gen. Co., etc., to 1895.
Wisconsin.
Missouri Synod (eighteen subdivisions).
Norwegian Synod.
Lutheran Movements and Joint Undertakings.
National Lutheran Council. Brotherhood.
Intersynodale Konferenzen, 1916 to 1920.
United Lutheran Church in America (Merger Synod).
Iowa Synod.
Ohio Synod.
Augustana Synod.
Norwegian Lutherans, 1919 to 1921.
Norwegian Lutherans, 1918.
American Lutheranism before 1890.
Union, Lutheran, before 1915.
Election Controversy, 1913 to 1920.
Lutheran Missions.
Lutheranism, History of Various American States.
Lutheranism, Positive, Germany.
Lutheranism in Scandinavian Countries.
Lutheranism and the State (cf. Separation of Church and State).
Lutheranism, Australia and Africa.
Lutheranism, Russia and Poland.
Jubilee, 1899.
C. F. W. Walther.
Saxon Emigration.
Confessions (Lutheran), Subscription to.
Maps.
Marriage.
Medical.
Medieval Christianity (Early Reformers).
Mennonites.
Mercy.
Methodism.
Ministry.
Miracles.
Missions, History, General.
Missions, Reformed Church Methods.
Missions, Foreign.
Mormonism.
Movements among Reformed Churches.
Moving-Picture Shows.
Music.
Nations, Characteristic Traits.
Negro Missions.
New England Theology.
New Thought.
Painting — Old Masters.
Parochial School, General.
Pedagogy, Methods, etc.
Pentecostal Movement.
Philosophy — Kant, Hegel, and Nineteenth Century to 1900.
Philosophy, Contemporary.
Pictures.
Poems.
Prayers.
Predestination.
Presbyterian Doctrine and Practise.
Prison Reform.
Prophecy, Fulfilment of.
Prophecies, O. T.
Prostitution.
Psychology.
Public Schools, Status of.
Public Schools, Bible in.
Public Schools, Religious Instruction in.
Puritanism.
Quakers.
Rationalism, History of.
Redemption (Atonement, Justification).
Reformed Churches (General Status).
Reformed Confessionalism (Decline).
Reformed Church, Assets.
Reformed Churches, Union Movements.
Religion, Comparative.
Resurrection.
Reviews of Books.
Revivalism.
Revivals, Early (England, Wesley, etc.).
Romanism: —
Anti-Roman Propaganda.
Antichrist, "Mystery of Iniquity."
Belgium, Romanism in.
Benedict XV to Pius XI.
Bible, Rome and the.
Boycott, Roman.
British Empire, Romanism in.
Celibacy.
Christianity in Romanism.
Church and State, Rome on.
Conventions, Roman Catholic.
Converts from Rome.
Culture and Morality, Rome, the Enemy of.
Divorce and Marriage.

Romanism (continued): —
Doctrines.
Encyclicals and other "Apostolic" Documents.
Europe, Rome in Smaller Protestant Countries of.
Falsehoods, Roman.
France, Romanism in.
Freedom of the Press.
Freedom of Speech.
Freedom of Religion.
Germany, Romanism in.
Great War, Rome and the.
Graft of Hierarchy.
Growth, Conversions, Statistics.
History as Seen by the Romanist.
Indian Schools.
Infallibility.
Italy, Romanism in.
Jesuitism.
Lecture Material: *Was will Rom?*
Mariolatry, Saint Worship.
Mass, The.
Mexico, Romanism in.
Middle Ages, Romanism in the.
Missions of, and Converts to, Rome.
Modernism.
Monasticism.
Paganism in Romanism.
Papacy, Beginnings of.
Parochial Schools.
Persecution and Intolerance.
Pius X.
Portugal, Romanism in.
Protestantism as Judged by Romanists.
Purgatory.
Ritual and Customs.
Sacraments.
Salvation by Works.
Societies of Laity.
South America, Romanism in.
Spain, Romanism in.
Superstition.
Ultramontanism and Papal Tyranny.
United States, Romanism in.
Russellism.
Russia, State Church of (Greek-orthodox).
Sabbath.
Salvation Army.
Sanctification.
Satan. Demoniacal Possession.
Science and Nature.
Science and Religion (Apologetics).
Science, Absurdities of.
Sects, Abnormal.
Seventh-Day Adventists.
Sex, Problems of.
Sexual Instruction.
Sin, Original.
Sin, Origin of.
Sin, The Unpardonable.
Slavery and Scripture.
Socialism, Documents of.
Socialism, Argument against.
Social Service.
Spirit, Holy.
Spiritism.
Statistics.
Strayed.
Style, Examples of.
Sunday, Billy.
Sunday-School.
Superstition.
Swedenborgianism.
Theater.
Theologians, Sixteenth to Eighteenth Century.
Theologians, Modern.
Theological Seminaries.
Theosophy.
Trinity, Doctrine of.
Unbelief, Forms of Modern.
University, Religion and the.
Unitarians and Universalists.
Woman and the Church — Woman Suffrage.
War and Prophecy.
Worship, Public.
Young People's Movements. Boy Scouts. Christian Endeavor. Epworth League. Y. M. C. A.

Notes.

1. The growth of a file of this kind is noted by a study of the larger divisions. Some years ago there was only one folder containing material on "Bible." As time went on, the folder marked "Bible" received the addition: "Books of Old Testament," and the material on the New Testament was removed from this folder and a new one started. Then from both these the material on archeology was taken out and distributed in various folders, as subdivisions of this new

general topic. All clippings, tracts, etc., dealing with Evolution were first contained in one folder. The student will observe how this subject was later subdivided. In the general subject "Lutheranism" a great number of subtopics have found space; others, such as the history of the General Council, General Synod, and Synod in the South, as well as the history of Norwegian Lutherans before 1912, — two very bulky sections running into thousands of items, — have been removed and stored away in box files. The writer remembers when he had a single folder marked "The Lodge." It will be understood that this particular folder was highly prolific, and the end is not yet.

2. Undoubtedly, the student will observe inconsistencies (and defects generally) in this list of subjects. He should recognize that a system of files is never completed and that the logical division of subjects, therefore, is never quite satisfactory. This is another reason why the young student should not adopt the above system *en bloc*. Various topics seem to overlap, — the reader will not fail to find a few of these. Important topics will be found wanting, due to the fact that the subject has been grouped under some other head, arbitrarily, yet where the owner of the cabinet will know that he can find it.

3. As for a few individual topics in the above list: "America, Travel in." This is a good place to serve for the preservation of your memoranda of expense accounts, also of directions how to find certain churches or parsonages in certain cities. — "Anonymous Letters." All unsigned letters should be read and filed away, and then forgotten. They should not be destroyed, for more than one reason, some obvious, some less so. The reader observes that missives from the demented go into the same fold. — "Church Architecture and Organs" is at the point of being subdivided. Here cuts and photographs of churches, descriptions of church organs are stored, and the activity of American churches along these lines is reflected in our files. — "Lists," this is an omnium-gatherum of all kinds of lists that would be lost in the files otherwise: lists of Representatives in Washington, book-lists for libraries, lists of church-papers, lists of publishers, lists of addresses, etc., etc. Anything that classifies as a list goes in here. — "Lodges." Here the section "Correspondence" overlaps with all the rest, but this is unavoidable. Letters referring to individual lodges are, of course, filed under that particular head. — "Maps." This includes maps of American States and cities, war maps, topographical maps, etc. — "Poems." This is limited to secular poetry, all sacred songs being filed under "Hymnology." "Sects, Abnormal." This includes data on Dowieism, the Shakers, Holy Rollers, Babism, the Amish, House of David, and similar cults. — "Statistics." This

again overlaps with Lutheranism, Romanism, and the Reformed; unavoidably so.—"Strayed." If portions of longer extracts, or manuscripts, or letters, become separated from their respective companion-sheets, such incomplete material is filed under "Strayed" until its partner is found.

The reader may be interested in certain points brought out in a discussion of the respective merits of various filing systems which we find, at this juncture (by reference to our box-file on Homiletics), in some extracts from the *Homiletical Review* of 1910. A correspondent reports that he has constructed a cabinet of pigeonholes in which he files general clippings according to topics (alphabetically) and sermon material according to the texts of the Bible. The following comment appeared a few months later in the *Review:*—

"The fault of the alphabetic arrangement is that certain pigeonholes are bound to be flooded while others remain empty, and readjustment according to shifting material is inconvenient. The fault of the Biblical arrangement is similar, with the added difficulty that a given clipping may usefully illustrate any one of a hundred texts. If filed under but one, it is lost, so far as the others are concerned, and the ministers who employ in their lifetime all the good texts must reach an unusually advanced age. The system considered may be exceedingly useful for filing sermons wholly or partially prepared.

"The manufactured filing cabinets are the most convenient, when properly indexed, but one can easily make a substitute, using manila envelopes, large enough to hold a note sheet without folding, and setting them on edge on shelves. Arrange them according to the decimal system of the American Library Association, writing the number and the subject on the corner of the envelope or on the gummed label on the envelope of the regular filing cabinet. This will divide your subjects into ten different divisions, between which you can put cardboard markers, or an additional gummed label may be put on the first envelope of each division. Naturally your material will accumulate at certain points. For instance, a large portion of your homiletic material will come under No. 240 — 'Devotional. Practical.' Arrange your envelopes here alphabetically according to subjects, just as a librarian would. The 'A. L. A. Catalog,' giving the full decimal classification, may be secured at a merely nominal price, 'to prevent waste,' from the Superintendent of Documents, Washington, D. C.

"The advantage of this system of filing is in its flexibility and in the latitude given to one's individual choice of subjects or key-words. Will not the most usable method have as little arbitrary arrangement as is consistent with system? The library system is devised by experts to meet the needs of all libraries, whatever their size or

composition. It will allow ready expansion or contraction at any point, and this is just as truly what is wanted in a filing system as in a library."

Another contributor writes that he has a case made containing pigeonholes sufficient to accommodate envelopes 6½×10 inches in size. He has an envelope for every chapter in the New Testament, while in the Old Testament there are less envelopes, three to five chapters being grouped in one. He combines the filing system with an Index Locorum, as follows: —

"In these envelopes is dropped everything clipped or in manuscript I have on that chapter or group of chapters. On the manuscript is a memorandum of use. Illustrations, expositions, sermons — everything that a greedy clipper thinks may be of value.

"The envelopes are made of white paper, and on the outside is the name of book, and number of chapter. On this also is the index. Everything in my library referring to this chapter or any part of it is noted on this envelope. No cards needed and yet a page for every chapter in the New Testament.

"Series of sermons, etc., are filed separately and treated as a volume in the library.

"A set of cards 3×5 with alphabetical index guide is found convenient for classifying material on subjects that are constantly recurring, as Easter and other special days in the church calendar, and subjects like Giving, The Lord's Supper, etc., which one often refers to or preaches upon.

"Several years' use of the system convinces me that I have the best thing I have yet come across and something that would help many of my brethren. I should like to help them systematize their work and save the time and money I spent experimenting."

The Desk File.

While on the subject of labor-saving devices, let me refer you to a *desk-file* which more than any other contrivance helps to solve the pastor's problem of loose papers. This file is called the "Every-Day File No. 9." Its dimensions are 10 inches by 12, and when empty, it is scarcely half an inch high. This file differs from the ordinary book files in that it does not stand on end, but lies flat, has no board or wood covers or lids, and no bellows arrangement at top and bottom, hence can be opened at any time like a book, its contents always being instantly accessible. Between stiff cloth covers there are nine cardboard leaves attached to a bellows arrangement at the rear and fitted with metal-lined tabs at the right-hand side, thus providing ten spaces for as many different varieties of subject-matter. The bellows

on the rear permit of an expansion to a foot. It is possible to reserve one space, properly so indicated on the tab, for next Sunday's sermon or sermon notes, another for Correspondence, another for Congregational Meetings, another for Bills, another for Synodical, another for Literary work (conference papers, etc.), and similar subjects. The writer can say from experience that there is no other device which will so effectively clear the desk, typewriter table, revolving case, shelves, and drawers of their various collections of paper. Here everything is in its place, everything available at the turn of the wrist, nothing can be mislaid, no time lost in searching. The Every-Day File No. 9 can be bought from Concordia Seminary Stationery Co. for $1.25, postage prepaid. This File and Wilson Index, $7.50.

The Scrap-Book.

Finally a few words as to the *Scrap-book*. The scrap-book is a most inefficient substitute for a filing cabinet. As Mr. Darwin said of the goose, "It has a singularly inflexible organization." A scrap-book will do for some restricted purposes, as for a record of congregational publicity, or for the preservation of clippings bearing on the history of persons or institutions. For general purposes the scrap-book will not serve at all. The physical labor involved is in itself such a deterrent that few persons will systematically preserve valuable extracts by pasting them into a book. If the articles to be preserved are of column length, they will have to be cut into sections in order to fit the book. Happy the scrap-book expert who succeeds in so preserving his material that the various sections into which an article has been cut will not become mixed in the process. And what of an article occupying two exactly opposite columns on the front and back of the same page of a newspaper or magazine? What if a series of articles is broken, as when one misses an issue of the paper in which the series is running? There are other disadvantages. When matter in our files becomes dead, it can be removed and destroyed, or gathered in box-files and stored in the attic. From a scrap-book nothing can be removed without disfiguring the book. Only by a most rigid system of indexing which would extend to the smallest items pasted into the book, could the material be made available for literary work. But even so the limitations of the scrap-book would make themselves acutely felt. Let us say that we are about to prepare a conference paper on Moving-picture Shows. Unless the student has a special scrap-book for this purpose, — which, of course, is inconceivable, — he will be able to find the various items in his scrap-book only through laborious searching, even if they are all properly indexed. When found, they are, each item, rigidly fixed in their position, thus rendering it necessary to excerpt a great number of

them, if not all, before proceeding to literary elaboration. In the vertical file all data are found in one folder, they can be sorted out at once, arranged by subtopics, and frequently extracts can be pasted right into the manuscript, thus saving the work of transcription. The disproportionate amount of time involved at every stage in the conduct of a scrap-book is argument enough against it, as a system for preserving significant items from one's reading of periodical literature.

The writer was permanently cured of the scrap-book habit during the World War. At the beginning of the great conflict he determined to preserve by means of a scrap-book a contemporary record of these world-shattering events. He acquired a well-bound scrap-book about 15 inches by two feet in size, and began to *paste*. Matters progressed very rapidly on the other side, and the papers brought a most astonishing amount of news from their foreign correspondents. The Associated Press supplied several columns a day. Within a few weeks after the fateful August 2, twenty-four large pages were filled from margin to margin. Still the conflict widened, and in order to keep abreast only with the outstanding features of the complications that followed in such rapid succession, the writer was kept busy in his leisure hours, clipping, trimming, pasting. The world had expected the conflict to last six months at the most. It had been asserted a hundred times by experts in finance that no nation could stand the drain of a modern war longer than three or four months without exhaustion of its resources. As everybody knows, these prognostications proved false. The war lasted five years. My scrap-book accommodated only the newspaper stories of the first four months, and it was with a sigh of unutterable relief that I pasted, on the last page of my huge volume, the story of December 31, 1914.

No one who has not experienced it can imagine the feeling of dismay which overcomes a faithful scrap-book worker when he is confronted with a month's accumulation of blue-penciled newspapers which clamor for admission to the pages of the scrap-book. My advice is never to begin this method of preserving clippings from the periodicals. For restricted purposes, as stated, the scrap-book will serve. For the literary worker there is no substitute for the vertical file.

Chapter 9. Indexing.

All lines of literary endeavor meet in the Index Rerum. Proper indexing alone preserves for future usefulness the results of study and research. What the most powerful mind is unable to do, — to record the data of any department of knowledge and their sources, — the Index Rerum will do, and do it unfailingly.

Reading and Indexing.

The relation of reading to indexing must first be considered. Our object must be to index every volume to which we have devoted study, and to index it with a minimum expenditure of time and energy. The most practical method is not that of continuous indexing. By this I mean the making of entries during the reading of a book. Such making of entries would interfere very much with the reading and in the case of difficult subject-matter would render comprehension of the author's argument a slow and laborious task. It would, furthermore, mean that such study would be done in the cramped position implied by the necessity of a continous taking of notes. There is another extreme, that of entirely rereading a volume for the purpose of indexing. Aside from the fact that out of a hundred professional works printed, there are not more than two or three that deserve a second reading, such duplication of work would, even if the second reading be but an examination of the pages for index matter, be a very great discouragement to serious study. The following little artifice will obviate the necessity of rereading volumes for the purpose of indexing: When beginning the study of a book, provide yourself with half a sheet of note paper which will serve as a book-mark. On this sheet note down topics of sufficient importance for an entry in the index, together with pages where found. When the book is read, it may be returned to the shelf, and the entire business of indexing now consists in making your entries from the notations on your book-mark. A fly-leaf of the book may be used for the same purpose, and is preferable when the book is of a small format. The fly-leaf has the additional advantage that it cannot, as is the case with a loose sheet, become lost before the entries are made.

To illustrate: on the fly-leaf of Dr. Bastian's *Afrikanische Reisen* I find the following: —

Decadent Civilization, 160, 175, 236.
Burial Customs, 58, 89, 119, 150, 163.
Ordeal, 859.
Circumcision, 86, 152.
Sorcerers, 201 ff.
Etc., etc.

These notations will occur in the index as follows: —

Burial, Customs among Africans; Bastian, *Afrikanische Reisen*, pp. 58, 89, 119, 150, 163.
Circumcision, Practise by Africans; Bastian, *Afrikanische Reisen*, pp. 86, 152.
Etc., etc.

Card Index or Blank Book?

There are two systems in vogue for topical indexing, the card index and the blank book with marginal lettering such as Todd's "Index Rerum" and Burr's "Library Index." The essentials of the card index are so well known that they need no description. Of the blank books arranged for the indexing of subjects, Todd's system was built up on the initial letter of the subject with its first vowel. The marginal imprint would show, for instance, "CU," and under these key-letters there would be such entries as Church, Crucifixion, and all other titles beginning with "C" and having the first vowel "U." But Dr. Todd gave as much space to VU, YI, and ZU, as to CA, RE, and SE, with the result that under the last three mentioned, there would be so many entries that the volume had to be padded with extra sheets of paper to supply the space needed, while VU, etc., would have few entries or none. This singular oversight of the principle of classification was recognized by many literary workers, and research was made to ascertain the actual scale and average of subjects. The result of this study is embodied in Burr's Library Index, which indexes all words and names by the first two letters and gives space to words in proportion to the actual occurrence of topics. Thumb-holes are cut into the edges of the leaves so that the book can be opened at any combination by the use of one hand.

The advantages of the blank book over the card index are the following: —

1. *Permanency.* Cards are apt to stray, or to be misplaced in the box. While using the card index, the literary worker will as a rule remove a number of cards from the box, and these cards are apt to remain in some volume used for reference or will not be replaced in strict alphabetical order. An item entered in a blank book is never lost.

2. *Economy of Time.* Much more time is required for making an entry on the cards than is required for making an entry in the blank book. In the course of literary composition, the work of referring to entries in the Index is performed with much greater speed than reference to the entries on the cards. The book is opened at the proper place by one motion of the hand while the search for the cards sometimes entails a considerable loss of time.

On the other hand, the card index possesses certain advantages.

1. Dead matter is easily gotten rid of by simply removing the card.

2. If mistakes have been made, — improper classification, faulty

entries, etc., — a new card is quickly written to take the place of the faulty one.

3. In the blank book, it will occur that three lines are reserved for a general topic which, as results show, requires five, or six, or ten. In such a case a new start must be made farther down on the same page or at least under the same letter, with the result that in the course of literary composition some particular entries may be overlooked. It is possible, however, to number the first set of entries with a prefixed figure "1," the next with a figure "2," etc. Nevertheless, the card index is more flexible in this respect, since it is possible to add any number of cards when the first card used for a certain topic has been filled. To illustrate: I find that in my Burr, there were just two lines reserved for "Paradise," the third line containing entries on "Pascal." Then follow "Pain," "Parsees," "Parthenon." When the two lines reserved for "Paradise" were filled, a new section had to be started for this topic which ran to eight additional lines. The page now shows at the top "1. Paradise," and farther down, after "Parthenon," "2. Paradise." Again, under "1. Paradise" there was a subtopic "Location of." This topic occurred once more in the second set of entries. To indicate that 'Paradise, location of" occurs twice, the letter "A" was prefixed to the first set of references, and the letter "B" to the second. The page now has this appearance: —

1. Paradise	Etymology of the word, Exc. I, 126. Humboldt, *Kosmos*, p. 239.
a.	Location, Am. Or. Soc. XI, 1, p. III, Oct., 1881. *Outlook*, pp. 70, 589.
Pascal	on Mathematicians, Exc. I, 160; on Dreams, ib., p. 195.
Pain	what? Exc. I, 204 sqq.
Parsees	*Penny Mag.*, No. 130 (1834).
Parthenon	*Century*, LIV, 301.
2. Paradise	American legends, Brinton, *Myths*, pp. 36, 102 sqq.
(cf. Golden Age)	Avesta, Mueller, *Chips*, I, 154.
	Egypt, Renouf, *Rel. of A. E.*, p. 187 sq.
b.	Location, *Presb. and Ref. Rev.*, No. 29, 120.

An advantage sometimes claimed for the card index, as over against the blank book, is the ease with which entries can be made when visiting libraries. Not many students would carry with them the large octavo volume of Burr, while a dozen cards can easily be slipped into the pocket. However, this point should not be urged, as it is radically wrong to index anything that is not on one's shelves. When I find in my Index Rerum a reference to Milman's Latin Christianity, this reference is of no value to me unless I can refer to Milman's volume then and there.

The Index Locorum.

For one purpose only (outside of practical ministerial work, where it is indispensable) the card index will be of value to the pastor. On account of its flexibility it is well adapted for the purpose of an Index Locorum (Index Homileticus, Index in Scr. Sacram.). Get a two-drawer oak filing case, for cards 3×5. Get six dozen guide cards. As you find material useful for sermonizing or exegetical material for some reason worthy of record, enter it on the card, noting book, chapter, verse in the upper left-hand corner. If it is a reference to John 3, 16, take out one of your guide cards, mark it "John, gospel," and place it, with the index card properly inscribed with "chap. 3, 16" and the book and page where this text is discussed, in the file. As you add new cards referring to different books of Scripture, add guide cards. Some pastors fill in the sixty-six books of the Bible on guide cards at once, — a process which, I think they will admit, is an unnecessary cluttering-up of the card file. Insert guide cards as you need them, and you will always know that when there is a guide card for a certain book, there will be at least one reference to some verse in that book in your file. I have tried to conduct an Index Locorum in a blank book, but found the task an impossible one, because of the insuperable difficulty that attends the spacing. More recently, however, a solution has been offered in the Wilson Index, discussed later in this chapter.

Cross References.

Since there is no absolute classification of human ideas, it will happen very frequently that the student is unable to determine exactly under which head a certain reference should belong. Let us say that he happens upon a signal instance of Roman Catholic perversion of history. Let us assume that it is an instance of a Jesuitical misstatement of the responsibility of the Popes for the Inquisition during the Middle Ages. Where is this item to be listed? The principle to be followed is that all specific data should be entered *under the next higher (proximate) genus.* In the present instance, however, it will be difficult to say what is the genus for a reference to "Jesuitical perversion of the history of medieval Inquisition." Enter it under "Inquisition" and the reference would read: "Inquisition, Medieval, Jesuit Perversion of History of," followed by title and page. Enter it under "Jesuit" and the reference will read: "Jesuits, their perversion of history (Medieval Inquisition)," again followed by volume and page. Now, it is entirely conceivable that later a similar item will occur to the student. Let us say that he finds a misstatement about Magna Charta in Gibbons's *Faith of Our Fathers.* He may enter it, let us assume, under "Catholic, Perversion

of History (Gibbons)." It will now be necessary in some way to indicate that there are two places in the index which will supply matter for a general discussion of Roman perversion of history. This is done by writing in the margin under the general topic "Catholic," over against the specific topic "Perversions of History," the words: "See Jesuits." Likewise, under Jesuits there would be a cross reference to "Catholic" next to the entry covering the item "Perversion of History."

The reference would present an appearance something like this:

Catholicism	its perversions of history (Gibbons), Exc. VII, p. 125.
(cf. Jesuits)	condemns *Sola Fide*, Soave, *Hist. Conc. Trid.*, p. 201.
	pagan traits in its theology, Brinton, *Myths*, p. 181.

Specimens of Indexing.

The following transcripts from my Burr will further illustrate what has been said in this chapter: —

PAGE "MA."

Magism	Exc. IV, 19. Ramsay, *Bearing of R. Disc.*, chaps. VIII, IX.
Magic	Old and new, *Open Ct.*, XIV, 6.
Marbles, ancient	Juvenal, ed. Bohn, p. 164.
Manes	Latin, Mueller, *Chips*, V, 73.
Mass	Canon of, Ebrard, *K.- und Dogmgesch.*, II, p. 255.
	Biblical foundation claimed for M., Keil, *Malachi*, p. 439.
Manufactures	causes and effects of, Jeffrey, *Essays*, 49.
Marriage	tie, Cicero on, *De Off.*, I, 17.
	parental consent, *Catul.*, 62, 59 sqq.
Masora	Leusden, *Philologus Hebraeus*, p. 218 ff.
Mammon	Grau, *Sem. and Indog.*, p. 61.
Manuscripts	the oldest, Exc. I, 71.
	the oldest illuminated, *Guide to Xian Ant. Brit. Mus.*, pp. 37, 42.
Mars	Not inhabited, *L. und W.*, 48, p. 378.
1. Materialism	-ic naturalists, Agassiz, *Geolog. Sketches*, 1866, pp. 22, 38. 40.
	(Philos.) Exc. I, 178.
Maps	Ancient, Agassiz, *Geol. Sk.*, 1866, p. 95 sq.
Marcellus	his heresy, Sozomenos, II, 32.
Mathematics	study of, considered as an exercise of mind, Exc. I. pp. 155 to 162. Poe, *Tales*, Riverside Lit. Series, No. 120, p. 69 sqq.
2. Materialism	Renouf, *Rel. of A. E.*, p. 249 sqq. Exc. VI, 72, 77 sqq. Pamphlet III, No. 8. VIII, No. 13. *Presb. and Ref. Rev.*, 51, p. 430 sq. *Presb. and Ref. Rev.*, 34, pp. 261 to 268, 277 sqq. Pamph. VI, 9, pp. 15 sqq. 30. Bettex, *Naturstud.*, etc., chap. V.
Manitou	*Proceed'gs, Am. Or. Soc.*, Oct., 1869, VIII.

	PAGE "SC."
Sciences	occult, Little's *Living Age*, V, 567.
Scholastics (cf. Dark Ages)	the, and their principles, Hallam, *Gesch. d. M. A.*, tr. Halem. Vol. II, 709 ff.
	Method: Menzel, *Zeitbewusstsein*, pp. 19, 139.
	Taine, *Engl. Literature*, p. 100 (Bk. I, chap. II, 6.) sqq.
Schlegel	On language. Exc. II, 29, cf. Heine III, 160 sqq.
Scipio	Poem on. Exc. III, 6 sqq.
Scaliger	M. Mueller on. Exc. III, 10.
1. Science	Method of, Kingsley, *Town Geol.*, p. 324.
	in 19th century. Exc. IV, 71. (Fiske.)
	Defined. Exc. IV, 80. (Huxley.)
Schools	public, in Mexico, Brinton, *Myths*, p. 31.
	German, in America, Pamphl. V. No. 8.
Schelling	Mueller, *Chips*, II, 144. Heine III, 180 sq. Menzel, *Zeitbewusstsein*, p. 143.
Schiller	Goethe, Vol. 38, 101. Heine III, 147.
	De Quincey, *Essays*, pp. 484 to 508.
Skepticism	as a stage of religious degeneration, Bastian, *San. S.*, 182, 197. Renan, *Die Apostel*, p. 345 sq. Of Lucian, Fischer, *Beginnings*, p. 71. Greek in general, pp. 112 to 121; Roman, p. 124 sqq. 195 (Plato).
Scott, Sir W.	Heine II, p. 160.
2. Science	Antibiblical, Bastian, *Schoepf'slieder*, pp. 15, 69.
	Jastrow, *Study of Rel.*, p. 309 sqq. Exc. IV, p. 38 sq.
	Princeton Theol. Rev., II, p. 504 sqq.
	Dishonesty of, *L. und W.* 48, 54, 47, 383 sq.
	Can never take place of faith, Pamph. VI, 9, p. 40 sq.
	Faulty reasoning, Exc. IV, p. 38.
	Is it essentially irreligious? Haffner, *Materialismus*, pp. 261 to 284. *Presb. and Ref. Rev.*, 35, p. 510 sq.
	Grotesque vagaries, Carus, *Kant and Spencer*, p. 45.

The Wilson Index.

A great improvement on all systems hitherto in use is the *Wilson Index*. It is a blank book 8½ inches wide and 14 inches tall. It really consists of three books bound into one. There are two distinct indexes, one for topics, the other for texts, and there is a book register, which cooperates with both. The two indexes are wholly independent of each other. The distinctive idea embodied in the Wilson Index is the book register. This has two pages to each letter, with fifty numbered lines to the page. In other words, it provides space for the titles of 2,600 books. When you have read Vol. I of Dr. Pieper's *Christliche Dogmatik*, you enter the title under c. If it is the first title on that page, it will receive its number from the first line and will be referred to in the index

thereafter as c 1. These two symbols, c 1, followed by the page number, constitute the entire reference in the index to any point in Dr. Pieper's volume. Assuming that the subject "Angel of the Lord" is referred to on page 150 of *Christliche Dogmatik*, Vol. I, the entry in the index would be under "Angel of the Lord": c 1. 150. The saving of labor, time, and space is at once recognized. On the index card or in Burr I would have to write, "Pieper, *Christ. Dog.*, I, 150." When the title of the book is a long one, the entering of even a dozen references is wearisome. With the Wilson Index this labor is cut down probably 95 per cent.

The textual index is arranged according to books of the Old Testament and books of the New Testament, neatly indicated on marginal tabs and adequately spaced throughout. This part, too, cooperates with the book register. Let us say that John 3, 16 is treated in *Homiletic Magazine*, Vol. 35, p. 250. Assuming that this book is the twentieth registered under h, it would thereafter be referred to simply as h 20. Under John, first column, there would be the entry "3, 16 — h 20. 250."

There is no textual index on the market; and of the indices rerum none to be compared with this ingenious product. We can well believe the publisher's statement that many readers of the Wilson Index advertisement at once resolved to dump their cards into the waste-basket and to begin indexing all over again. The publisher is The Wilson Index Co., East Haddam, Conn. The Wilson Topical and Textual Index (and book register) in one strong, durably bound volume, may be ordered from Concordia Publishing House for $6.75, a saving of 50 to 75 cents.

The Loose-Leaf Index Rerum.

A combination of the advantages possessed by a card index and the book system can be obtained by means of the loose-leaf index. I am here not speaking from experience, but from general premises. If I should have to do my indexing over again, I should certainly use the Wilson Index. However, lacking this aid, I should get a large-size loose-leaf book with a cover of gray cloth. The dimensions of this book would not be less than 7×10 when closed. I would get a set of Dennison alphabet tabs and paste them on the edges of as many leaves. The book should contain, to begin with, about one hundred pages. This number will provide a basis for adequate spacing. The entries would then be made as in Burr, with the advantage, however, that much greater latitude is given in the way of placing together reference material that belongs together. It would not happen in such a book that, for instance, the references to "Prophecy, fulfilment of." would be found scattered, as they are in

my Burr, over three pages. When matter begins to accumulate on any topic, the student will naturally reserve a page for this one subject, copying out, if necessary, items that have been entered on space that has proved insufficient. There would be no danger of loss through misplacement, as in the case of cards. The unused space which adds to the volume of the index would be much smaller than is the case when one has several hundred cards with only one or two entries on each. Like the card system, the loose-leaf book would permit of an expansion exactly proportionate to the amount of matter indexed. The user is not limited to a definite, fixed number of pages, but, starting with a hundred or so, he may continue until one binder is filled and then continue with a second volume, maintaining one alphabet throughout. Stationers are now providing binders which are capable of extension to five or six inches, much more than the student will require for his indexing in a lifetime of reading.

Combination of Index with Filing System.

Various combinations of filing systems with indexing have been proposed. A very simple method is this: Let us say that you find in the *Theological Quarterly* a good statement about the place of women in the church. You have in your files a folder which contains material on this subject. What is more simple than to jot down on a slip of paper the reference: "See *Theological Quarterly,* Vol. X, p. 1," dropping it into the file under the proper caption? This operation is more quickly performed than the indexing on cards or even in Burr or Wilson, and the reference will infallibly turn up when it is needed. This method is of value especially with regard to that most bothersome ingredient of the library, the various tracts and pamphlets. When running to a few pages only, these may be filed with one's clippings. Still it will be necessary to get some cardboard boxes, covered with black cloth and supplied with a label on which the titles can be entered, and to set aside one of these boxes for doctrinal pamphlets, another for Church History, another for Lodges, etc. It is now possible to extend the use of the filing cabinet by entering the title of each tract on a slip of paper and filing this slip under the proper head with a notation such as this: "Shelf, pamphlets VI." This will indicate that a pamphlet of this title will be found in that particular cardboard case, standing on its proper place in the shelf. Pamphlets are very apt to escape the student's attention when he is engaged in literary work, and there is a choice of either indexing the pamphlets in the Index Rerum or by a reference in the files.

The reader will be interested in attempts which others have made to develop systems that would combine a topical index, an Index Locorum, and a filing system. I transcribe, therefore, the following from the *Homiletic Review* of 1910: —

"Noting a second request within a short time for a description from other ministers of their system of 'Filing Clippings, Sermons, Notes, References to Books, etc.,' I would briefly describe mine. Its root is not mine, although many of the branches are. I would advise a slight condensation. I think I have too many books. They are divided as follows: —

"I. A loose-leaf book, with Dennison's Alphabetical Reference Index. This is well filled with many hundreds of topics, each of which is generally well subdivided. And each division and subdivision is filled with references to my own books, each of which is known only by number, and those numbers and titles are easily found on the last pages of this book. When I want to find helps, illustrations, etc., on any subject, I first consult this book. A demonstration will make its uses clear. I open at random and find: —

Liberty, Christian — 204: 173—178; . . .
is servitude to God, 150: 644; . . ., etc.

The first is a general reference, and the figures turn me to a volume of sermons, pages 173 to 178; the second deals with a specific meaning and definition of Christian Liberty, and it directs me to one of F. W. Robertson's Expository Sermons on First Corinthians; and so on under several heads.

"Under 'Humility' the process is the same, with the addition of 'v. Pride'; in other words, such a method more than doubles its value because it is well cross-referenced, even to the redundancy of occasionally inserting one reference under two or more headings.

"II. My second book is a plain and large scrap-book, well bound, for it has to endure much hard wear. It contains clippings from newspapers, sentences or whole paragraphs taken from a book read, but not owned, and from magazines. The latter I never (or very seldom) keep on file, preferring to clip from them as I finish them, thus condensing the number of reference books to be looked into at every sermon preparation. Such a scrap-book has an incalculable value. In case of fire it is one of the first things I would seek to rescue from destruction. After but a few years of a minister's life it is now nearly filled (and it is a large one). It, too, has a number, so as to avoid writing any more than need be in book No. I.

"These two are my main sources of supply for references on any and almost every subject, though I never fail to look through the

indices of my books for further references. One should know his library well enough to be able to put his hand on the books which would be likely to deal with such and such subjects.

"III. All my sermons are kept filed away in envelopes, each one labeled with the text, subject, date, and place of preaching; and each one, like my books, has a number, and that number is recorded by both subject and verse, the former in a special 'Sermon Title' book, as carefully kept and cross-indexed as No. I. (But No. I could do duty for these two books.)

"IV. My desk Bible is a linear parallel edition, containing both the Authorized and the Revised Version. Here every text is recorded; and whether the A. V. or the R. V. was used is noted. Here also every reference to a verse, passage, chapter, or whole book is found, identically as in No. I. Occasionally such a reference is inserted *in loco* in a commentary. But when I use a certain text, my first duty in outlining the sermon is to look and see whether I have any references to it in my Bible: the references by subject or topic are looked up next.

"I also use three other aids. Sometimes I read a borrowed book, the general tenor or outline of which I wish to have, and from which I wish to quote rather copiously. I use one of Dodd, Mead & Co.'s 'Books I Have Read,' as commonplace-book; perhaps the scrap-book would have sufficed for this, but I am not sure that the change is necessary.

"What few magazines I keep entire are held together with a cord or a self-made loose binding, which is numbered as any book and then subrecorded by magazine and page. And in a similar way I keep articles, especially commentaries, which run serially in magazines. When they are finished, I bind them with plain cardboard, and they, too, are recorded and filed as books. I have several from the *Homiletic Review* and from other magazines a most excellent commentary on the Psalms, one on Deuteronomy, one on Jeremiah (unfinished as yet), etc. System."

"My library is divided into twenty-four sections, represented alphabetically, and the books are arranged on the shelves according to subject-matter and not according to style of binding. Some sections are subdivided, thus: 'L' is the section on history, I. General History, and II. Church History. The volumes of a section or a subsection are numbered by Arabic numerals. While I read a new book, I mark it by writing in the margin the subject treated or the Bible-text explained. When the book is read, I determine its place on the shelves and then note the marked places on the cards. I turn, for instance,

to my cards for material on 'the Logos' and find L H.—3—434, and I know at once that the subject is treated on page 434 of the third volume of church history. Or again, I want something on Matt. 7, 9 and find O—26-175, page 175 of the 26th volume of general literature.

"As to sermons and sermon notes: these are all typewritten and bound into volumes, each volume indexed and then subjects and texts transferred to the card index. A section of the library is given to manuscripts, under which the sermons and sermon notes are classified; another section to tracts and booklets. The card index is alphabetically arranged according to subjects. Under 'B' is 'Bible,' and here every line represents a verse. Thus I can refer to any definite page in the library by the use of a space less than a quarter-inch square.

"With clippings I am not generous. I have made, however, several pocket files much like the letter files, with the additional quality of expansiveness, one for general subjects arranged alphabetically, one for the Bible arranged according to the books of the Bible, one for the life of Christ, one for biographies, etc.

"Respectfully,

"E. J. U."

"I have seen many schemes or systems in print, but somehow they always seemed to me too cumbersome or involved; so gradually a system suited to my own needs was evolved out of practical experience, which I believe to be one of the simplest and least expensive. I have had it in use now for a number of years, and it meets every demand, revealing at a glance whether there is anything of help in the library on any given text.

"As a basis I use the 'Bible Commentary' (any commentary or wide-margin study Bible, however, will serve equally well). If I want to preach next Sunday from Matt. 4, 2, I take my commentary and, open to the passage and in the margin opposite the verse, find 450|148, 267|123, 119|242, which denotes the volume and page in the library where a sermon or helpful article on the passage may be found. Or, again, R 7|01|48, 3|03|260 refers to month, year, and page of the *Homiletic Review* for help on some passage. T 2|06|90 means *Baptist Teacher* for February, 1906, and so on indefinitely according to magazines and periodicals taken. Loose papers and pamphlets are filed in the scrap-book and indexed by number of page and clipping (each clipping being numbered).

"To indicate whether you have ever made a sermon on that text, a simple check-mark will suffice. Using a commentary or study Bible as a basis avoids necessity of an extra book and extra toil, because every verse in the Bible is already indicated, and it has the additional advantage of being printed in full.

"To index articles, illustrations, or clippings from periodicals or papers which cannot readily be classified under any text, but may be under some topic, a large leather-bound sample book is convenient, which may be had for the asking from any merchant tailor and may be used as a scrap-book, filing each piece by number. Then take any book of familiar quotations, dictionary of thoughts, or the like, and under appropriate heading index in the same way as under 'Pulpit Experiences R 3|00|247' or 'Scr. 10|25,' which refers to scrap-book, page 10, clipping No. 25.

"If there is no appropriate heading, you can readily insert one of your own in the proper place and index as minutely as desired, thus assuring the finding of the article at any moment desired.

"On several occasions the writer had forgotten the name or heading of a given production, but by indexing under cross references it was readily found. P. F."

"Noting the request of Mr. James A. Lyons in a recent number for suggestions as to methods of filing notes and clippings in such a way that they may be available for sermon material, I wish to describe a method which I have found very satisfactory. The clippings are filed in subject envelopes and then are indexed under any verse of Scripture to which they may directly or indirectly refer, in a card index kept for that purpose. In this way not only clippings which are filed, but articles in any book or magazine within the library are readily located when the particular verse to which they refer or a parallel one is the text of the sermon. I have found this a very satisfactory method and fully repaying the time spent in indexing. From the thousands of references which I now have in this index there is always available material for sermons, and my whole library is thus made to serve as a commentary upon the various portions of Scripture to which it may refer.

"Geo. V. R. S."

"Your correspondent who inquires in a recent number how illustrative material may be made available for the time of need may be helped by the experience of one who has felt his own difficulty and somewhat surmounted it by the following appliances and methods: 1. Subject-envelopes for such clippings as readily relate themselves to topics likely to be treated. 2. Large scrap-books for longer articles, sermons, suggestive notes on Scripture-passages. 3. Interleaved study Bible, in which are indexed textually all sermons, outlines, expositions, etc., whether in volumes in my library or in the scrap-books. 4. A collection of sermons from current religious papers placed together in textual order on the loose-leaf system and

indicated in the study Bible as 'Select Sermons.' Thus the many bright and strong sermons in the denominational weeklies which one has scarcely time to read at time of issue are readily available when same or related texts are being studied. 5. Articles or sermons on great doctrines indexed not only under text used by the writer, but, if specially valuable, also under some great classical Scripture on the same subject, *e. g.,* a sermon on prayer indexed under its own particular text and also under the 'Lord's Prayer' or Phil. 4, 6, passages which would be naturally consulted in any search for material. 6. An 'Index Rerum,' in which are indexed alphabetically all valuable articles or references in various books in library, including scrap-books. 7. The immediate use of much of the best material. When one has the subjects selected early in the week or several weeks' subjects selected ahead, the current reading will often furnish quite as much of this sort of material as should be used. Not infrequently something very fine has come under the eye in the hour before the service. The drawer where choice clippings are stored preparatory to filing has very often furnished the fitting help when other sources have failed.

The writer cannot claim to have become an 'expert,' but he has found much 'aid and comfort' by the use of these methods.

"A SASKATCHEWAN PREACHER."

Chapter 10. The Writer.

Every pastor is to a certain extent a literary worker. He writes one or two sermons a week and sometimes, in addition, a number of special addresses. He writes letters and official reports. He will be called upon, sooner or later, to contribute to the church-papers, to write conference papers, possibly to write the doctrinal essay for a synodical convention. He may edit a parish-paper. He will contribute, at times, to the secular press. And all this without having chosen what is called a "literary career." Of the making of books there will be no end, and why should not the Lutheran theologian do his share to keep the presses busy turning out tracts, pamphlets, brochures, books? Certainly, we cannot give the devil a monopoly of printers' ink. Nor shall we regard theological literature as a fixed quantity or, what is the same, regard the religious topics on which books should be written as exhausted. And who shall write theological books if not the theologians? Who, to state this differently, shall apply to our own times the principles of Christianity, who shall defend these principles against the adversaries, and who shall bring to bear on the problems of the present the lessons derived from a study

of the past, if not the men called to the service of the Church? And if the theologian, be he pastor, professor, or church official, is to set forth with power, incisively, persuasively, the principles of Scripture and the lessons of the past, how can he evade the responsibility of preparing himself, by hard study and by the cultivation of literary taste, for this task?

Looking up from my page, I see, on a lower shelf, seven huge pigskin-covered tomes. They bear the imprint: *Opera D. Aurelii Augustini Hipponensis Episcopi.* These seven folios have influenced the thought of all Europe for a thousand years. Above, there is a row of volumes in small octavo — ninety inches on the shelf — the Erlangen Edition of Martin Luther. These volumes have altered the course of world history and have influenced the lives of countless millions on every one of the six continents. Yet neither Augustine nor Luther were "literary men." Their profession was not letters. They were theologians. All their writings were the product of professional labors. But the problems of their age — both of the fifth and of the sixteenth centuries — are our problems. We must meet the same enemies and set forth the same truths. We must write. And to write effectively, we must have a knowledge of facts, and we must have the ability to express our thoughts clearly, forcibly, convincingly.

None of my young readers should understand me to say that I would encourage him to set out on a career which has for its objective a legacy, to the Church, of seven volumes folio or of ninety inches on the shelf. But, like Augustine and Luther, they must acquire knowledge, and they must cultivate clear and forceful literary expression if they would measure up to the demand which the present age will make upon them. There is — and I would emphasize this point — in the earliest years of service a great opportunity for *study* while the demands for literary *expression* are few and rarely insistent. And this is most fortunate. I tremble for the young man of good parts who does a great deal of writing for the printer before he has filled a commonplace-book with notes or has learned the trick of writing so he *cannot be misunderstood.* During the first years in the ministry his leisure time should be devoted to gathering facts, facts, more facts. Let the young preacher obtain a certain amount of acquaintance with many fields of knowledge — not theological only. We call this culture. Let him study the masters of style from Horace to Ruskin. Let him, all the time, gather more learning through intense reading of a few good books, thoroughly digested, annotated, indexed. We call this scholarship.

The necessity of conscientious effort always to do one's best cannot be overemphasized. Do not neglect the literary form of your weekly sermon. It will require much hard work, much study, to acquire the ability to speak simply, yet with force upon the commonest sermon subject. If you write an article for your parish-paper, rewrite it, polish it, until it is the very best you can do with the subject, — and throw it into the waste-basket if it is not what you would like it to be. Be conscientious. Do not send to the printer one paragraph or line which is not as good as you can make it. If you think this rule too strict, you prove that you do not know the secret of successful literary work. No one amounts to anything as a writer who is not as excessively careful of his workmanship as a diamond cutter. Literary productions that bear the stamp of negligence are the worst possible testimonial of the writer to himself. We can forgive (in literary productions) immaturity, inaccuracies, faults, weaknesses, — but not negligence. Or would you classify with those young journalists of whom an American editor said: "Our young men want to arrive before they get there"?

Hence, devote your early years to study. As the years roll on, you will find less and less time for study, and you will find more and more opportunity for literary work, — and by opportunity I mean the occasions presented by events which you are called upon to interpret and by the demands for public statements of our common faith. If you have then a reservoir, or a set of reservoirs, which you can tap, instead of laboriously laying a pipe-line for each subject, you will have the rich reward that comes to the Christian scholar. You will be able to say impressively, convincingly, what must be said if the work of the Church is to prosper. The intense striving for perfection among writers in the secular field of letters should be a spur to our own effort. Let me quote a few instances. A writer who signs himself J. P. M. recently said in the *American Magazine:* —

"Ten years ago my vocabulary was barely sufficient to clothe the nudity of my thoughts. It was an eternal struggle to express my ideas, and I was not oppressed by a plethora of ideas, either. I had read somewhere that there were some half million words in the English language, but as I struggled from day to day with my short-order vocabulary, I didn't believe it.

"One day as I was reading, I encountered several words I had never met before.

"'I wonder what they mean?' I asked subconsciously, and then an idea came: 'I'll just jot them down and look them up later.'

"That was the inception of a new habit. Heretofore, whenever

I met a word in my reading that was a stranger to me, I hurdled it. From that day I commenced to read with a pencil and paper beside me. When I found a word I hadn't been introduced to, I took it by the hand and led it to the nearest dictionary, where we became acquainted.

"That first day, if my memory serves me aright, the words were: senescent, paraology, cephalic, clamant, feuilletons, and gymnosophist. I looked them up, memorized their definitions and all the correlating facts in connection with them I could find.

"Soon after that I entered the newspaper game and conducted, in the parlance of the press, 'a colyum.' I then made it a practise not only to jot down and memorize the definitions of new words, but to use them and accustom myself to the facile manipulation of them. In this way the words were indelibly impressed upon my memory.

"It was ten years ago that I began to build up my vocabulary in this systematic way. And now, thanks to it, I have not only acquired a vocabulary of large proportions, but a liberal education, gleaned while delving for the definitions of the thousands of words jotted down in the course of my reading.

"It's a good habit, a habit that will grow on you and yield a generous dividend, a habit that will lend an added zest to the reading you do and whet your appetite for more of it."

Even at the risk of wearying you, I shall revert, at this juncture, to the necessity of making use of the odds and ends of time. This is, indeed, the corner-stone of every rational system of literary occupation. Make your program for each day. You will often depart from it. Not to do so would be pedantic, often selfish. But make your program. Stick to the lay-out for the day's work. Keep busy.

"Never to be doing nothing" was the simple, but effective rule that enabled Sir Walter Scott to get done the enormous amount of work for which he is noted. A passage in Lockhart's life of the poet and novelist reads: "Those who observed him the most constantly were never able to understand how he contrived to keep himself so thoroughly up with the stream of contemporary literature of almost all sorts, French and German as well as English. That a rapid glance might tell him more than another man could gather by a week's poring may easily be guessed; but the grand secret was his perpetual practise of his own grand maxim never to be doing nothing. He had no 'unconsidered trifles' of time. Every moment was turned to account; and thus he had leisure for everything — except, indeed, the newspapers, which consume so many precious hours nowadays with most men, and of which during the period of my acquaintance

with him he certainly read less than any other man I ever knew that had any habit of reading at all. I should also except, speaking generally, the reviews and magazines of the time. Of these he saw few, and of the few he read little."

And as you read, store away, classify, index your data. There is in all the world nothing so valuable as a FACT. Only knowledge of facts is knowledge.

The most brilliant intellect cannot do without an accumulated fund of facts and ideas. Even the poet, who seems neither to toil nor to spin, — whose creative exuberance appears to be innate, — can use only materials which have been stored in his brain during years of thought, reading, and observation. Let me quote from William Matthews's *Literary Style* on this point: "Before Johnson began the *Rambler,* he had filled a commonplace-book with thoughts for his essays. Addison amassed three folios of manuscript materials before he began the *Spectator;* and when a new publication was suggested to him after the *Guardian* was finished, he replied: 'I must now take some time *pour me delasser* and lay in fuel for a future work.' Frederick W. Robertson spent his leisure hours in the study of geology, chemistry, and other sciences to gain the materials of thought and illustration and to give freshness to his sermons; and John Foster, for the same purpose, rambled many hours in the woods and fields. Scott did not hesitate to spend the leisure of a week in settling a point in history or in gathering up the details of a bit of scenery which he wished to work into a poem or a novel."

And this brings me to another point. While the young preacher should devote a much greater portion of his time to study than to literary production, his reading should be accompanied with habitual practise in composition. The mind must not only receive, it must also give out. This is in accord with the psychological principle of alternation. Composing is a direct tonic to the brain. Professor Phelps, in his *Men and Books,* has expressed the same thought as follows: —

"Preachers must be prolific writers; they cannot depend on favorable moods for composing. They have before them, not a life of literary leisure, but a life of professional toil, the chief burden of which is mental production. Said one of the most eminent pastors of Massachusetts in a recent lecture to candidates for the ministry: 'I have been twenty years in the pastoral office, and in all that time I have done but one thing — to get ready for next Sunday.' So the work appears to successful preachers. They cannot afford to spend much time as if in a Friends' meeting, waiting for impulses of speech.

They must live in a state of mental production; and, for this, daily composing is the most natural and the most successful expedient. It has been adopted by the most prolific authors and the most laborious preachers. Luther's rule was: *Nulla dies sine linea.*

"Assuming, then, daily composing as the usual habit of a preacher, the plan here recommended is to commence each day with an hour or more of studious reading and then to pass, without interval, from that reading to the work of composing."

Dr. Dale's advice is also worth quoting. He says: —

"To retain the results of your reading, most of you, I think, will find it necessary to read with your pen in your hand and with a few sheets of paper on your desk. A brief analysis of the principal lines of thought in a great book and occasional extracts containing the most formal definitions of the author's theory and his characteristic technicalities, will enable you to recall the whole substance of volumes which might otherwise fade altogether from your memory; unless, indeed, your memory is far less treacherous than my own.

"Always have your note-sheets on your desk. Whatever you are reading — theology, philosophy, history, poetry, fiction, biography, science — may at any moment give you something that will be of use in the pulpit. Sometimes you will get a subject for a sermon, sometimes a strong, epigrammatic statement of a great ethical truth which you will be glad to quote, sometimes a felicitous illustration. Do not be satisfied with recording a mere reference to the page of the book where you have found anything that you mean to use or with simply indicating the subject or the line of thought which the book has suggested. Develop the illustration so that it may be almost ready to be transferred to your sermon when you want it. Indicate in your 'notes' briefly, but distinctly, how the subject or the line of thought which has occurred to you should be treated. Write out the sentence at length which you mean to quote, and as you write, you will brobably think of an effective 'setting' for it — something will occur to you that will naturally lead up to it."

Such "notes" may be entered into a blank book (the common-place-book), which must then be properly indexed, or on note-sheets, as Professor Dale suggests, which will then be filed under appropriate topics in the vertical file or in envelopes ready at hand in some pigeonhole or desk-drawer. Horace's maxim is that literary compositions ought to be kept in storage for nine years before they are given to the public. The advice need not be taken literally, but let the young student keep on filing away paragraphs which he has elaborated during his reading or in connection with it, and he will

find use for much of it before many years have passed. Invariably, too, he will be able to give more appropriate and effective form to such notes if, after a season of further study, he draws them from their place of storage in order to use them for some purpose at hand, be it a sermon, an article for the parish-paper, a contribution to some church organ, or an essay read before a conference or synodical meeting. He has *grown* since he wrote them and filed them away.

Each of us must develop his own method for the coordination of reading with literary composition. As the years flow on, the young pastor, now passing into middle age, will find less and less time for acquisition, the center being shifted more and more to literary production. He will write more sermons, he will, on his own initiative, contribute to the church-papers, and he will be called upon to furnish theses and discuss them. The golden age of reading is now past. Happy he who can, well into the thirties and forties, devote a regular portion of each day to continued study. *Ars longa, vita brevis,* — how we realize the force of the old saying as we grow older! And how we long for the undisturbed delights of association with good books! But the exigencies of the hour become greater every year, and we settle down to perform tasks which are, each separately, no longer of our choosing, and which leave little time for acquisition of new knowledge. Entire continents of thought which once beckoned us with their unexplored fascinations now recede into unattainable distance; the work at hand demands attention; we no longer choose our tasks, they drive us on.

As opportunities begin to present themselves to the young preacher which demand of him the exercise of the literary faculty, he will look about for some suggestions which will in a measure guarantee that the substance of what he has to say will be presented in acceptable form. The first and commonest opportunity for literary work, outside of his sermon-making, possibly is the composition of items for the secular press. On this subject I find directions in Dean J. H. C. Fritz's *The Practical Missionary* which are so excellent that I shall transcribe them entire: —

Writing for the Newspaper.

"Very few pastors write for the newspaper. Many who had made an effort in that direction tell us that their articles were not printed at all or were changed almost beyond recognition. 'The newspaper,' such pastors tell us, 'does not care to print our church news.' This is not true. On the contrary, the newspaper is always glad to get *news,* church news or any other news; *but, of course, it must be news, and it must conform to newspaper style.* The average pastor has not

learned to write news in accordance with newspaper style, and this simple fact explains why his articles sent to the newspaper are not printed as written or are thrown into the waste-basket.

"Taken for granted that a pastor who has had a college education can write good, readable English, that he will write legibly (preferably on the typewriter), only on one side of the paper, leaving a wide margin and double space between lines, the observance of a very few and simple rules will make him a successful writer for the newspaper: —

"1. Write *news.* Remember that you are writing for the *news*paper. When a certain preacher preaches some new heresy or has dished up anew an old heresy, or when a certain preacher has gone wrong in life: that is news; when, however, at the same time, nine hundred and ninety-nine preachers preach the old Gospel-truth and lead exemplary lives, that is not news. Or, as Dana of the *New York Sun* said: 'If a dog bites a man, that is not news; but if a man bites a dog, that is news.' Of the old Athenians we are told that they 'spent their time in nothing else but either to tell or to hear some new thing.' Acts 17, 21. Human nature has not changed. The newspaper tries to satisfy the desire to 'hear some new thing.' The newsiest paper is the best seller.

"2. Write your news in *condensed form.* A man who expects that the newspaper should print what he has written should write in the simple language which the common man understands, should write short sentences, should have something to say and say it in as few words as possible; five words should not be used when two will do. Writing for the newspaper is almost like writing a telegram. The racy style is preferred.

"3. *Put all the essential features of your news into the very first paragraph,* which in newspaper language is called the 'lead.' Make your very first sentence stand out.

"An article for a newspaper, or a 'story,' as the newspaper man calls it, is not to be written like other literary compositions; it is in a class by itself. News should be given *in the order of its news value;* the most important news first, the least important news last. Two reasons demand this: First, the public wants to get at the news as quickly as possible, and therefore it must be able to find it in the first paragraph; for no one reads all that is printed in the newspaper. Secondly, in making up the newspaper, there is often an overabundance of matter, or special news will crowd out other news and matter already set up in type cannot be printed; the ends are cut off.

"4. Write your news 'story' from the viewpoint of the reporter. Remember that the newspaper defines its policies in its editorials and

not in its news 'stories.' You are not, however, writing these editorials. Nor does the newspaper outline a definite policy in matters religious; it is not a religious journal. Therefore, do not write in your news 'story' a sentence like this, standing by itself: 'The Lutheran Church is the true visible Church on earth.' While this is true and we subscribe to it always and are not ashamed to confess it, yet the newspaper would not put it that way. The newspaper, however, will quote what a certain speaker or some one in an interview has said. As a quotation such statements will be printed in your news 'story.'

"5. Any one who intends to write for the newspaper should buy, or borrow from the public library, a good book on journalism and study it, as, for example, *Practical Journalism* by Shuman."

Elaborating a Theme.

Next in order, after the writing for the newspaper, comes the composition of articles for the religious press and of papers for conferences. At this point the advice will bear repetition that nothing should be read before a meeting or sent to the printer which is not, both as to contents and form, as good as the writer can make it within the limitations of time and strength, accessibility of libraries, etc., imposed upon him. Do not consider any subject so easy that you can treat it without hard mental labor. Do not imagine that even the last polishing hand which you put to your manuscript when it is completed will fail to work some improvement. Whether you seek to charm, to instruct, or to convince, you cannot say what you have to say too clearly, too forcibly, too convincingly. This implies hard labor. Let me quote to you from William Matthews's *Literary Style:* —

"The mastery of any important subject demands time. It cannot be accomplished by pressure or cramming or by the most heroic extempore endeavor. The subject must be brooded over from day to day, till . . . all that is unessential, incongruous, or foreign has been sloughed off; till all difficulties, surveyed again and again from new angles of vision, have resolved, and that which was at first but a faint suggestion of truth has surrounded itself, by a kind of elective affinity of ideas, with appropriate imagery and illustration and stands out, at last, in bold relief and in full proportions before the mental eye. Then how simple and lucid the statement, how luminous the exposition! The stream of thought runs so clear as almost to seem shallow; it glides so noiselessly that few suspect the depth, the volume, and the majestic sweep and force of its movement. It is because there is to-day so little hard thinking that we have so little

good writing. The poverty of style is due largely to the very activity and restless impatience of modern thought. It is because thought and feeling do not have a brooding time, — because opinions and sentiments, hastily entertained, are not allowed to take root undisturbed and in silence, and to gain strength from mere length of tenure, — that so few writers master the secret of apt and vivid expression."

As for the mechanics commonly employed by authors in the elaboration of a more extensive article or of a treatise, the young writer may learn something from Professor Wendell's *English Composition:* —

"In my teaching I have found one purely mechanical device of much value here. Whatever our object, whatever kind of writing we undertake, and on whatever scale, our work must inevitably divide itself into certain separate parts. . . . What shall these parts be? is the question. In what order shall they be arranged? The simplest way I have found of answering these questions is this: On separate slips of paper — cards, if they be at hand — I write down the separate headings that occur to me, in what seems to me the natural order. Then, when my little pack of cards is complete, I study them and sort them almost deliberately as I should a hand at whist; and it has very rarely been my experience to find that a shift of arrangement will not decidedly improve the original order. . . . A few minutes' shuffling of these little cards has often revealed to me more than I should have learned by hours of unaided pondering."

The work of gathering material for a treatise — and under this head would come conference papers and the doctrinal essays read before our District conventions — has rarely been set forth with more practical directness and concreteness than by Mr. J. Fernald, editor of the *Standard Dictionary* and author of several books on English language and composition. What he says on this point, in *Expressive English,* will be welcomed by every young writer. I transcribe from his pages: —

"If a subject seems barren and empty, so that you do not see how any one could write upon it, that is because you do not know enough about it. Then the first thing to do is *to gather material.* Any subject can be made interesting if you know enough about it and know how to tell it. The present author heard at one time a very pleasing lecture upon table-knives; but it was from an expert in their manufacture.

"Suppose you are called upon for an address or an essay on a subject as to which you can form no definite plan because you have

yet no adequate knowledge. The exigencies of life do make such demands. Then start in with drag-net method.

"1) Get a blank book or a bound pad of suitable size. Have nothing to do with loose sheets, which are liable to be scattered or lost. Be sure that you are going to keep all together, and all ready on demand, the items you are to gather with painstaking care. If you foresee much material to collect, your book or pad may be one of a set, of uniform size, which you can number 1, 2, 3, etc. A vest-pocket memorandum-book will be a useful auxiliary for such items as may occur to you when absent from your desk.

"This is to be your omnium-gatherum — a convenient receptacle for material of every kind awaiting classification at a future time. You are emancipated from all bondage of order or system. You are setting out for a raid upon the universe, to gather supplies wherever you can find them. You do not yet know which will prove to be the most important. You need not pause to know while gathering, but thrust all into your receptacle, to be assorted afterward according to their value or connection.

"2) To start your collection, write down all you already know about the subject; also all you think or imagine about it. This is important because it is your own. Much of it may be very crude or very worthless, but it is genuine for you. Even if you afterward reject it, you will be the better off for having sifted your own thoughts and found out what you do not want. Matters of which you are in doubt should be noted with a very conspicuous question-mark, which printers call a 'query.' On a subject such as we have supposed, where you have little information to start with, this record of your original thought will not take much time or space.

"3) Find what books there are to be read on that subject. Make careful memoranda of all the best, or all that your time and circumstance will make it possible for you to read, with a full title of each work and the names of authors and publishers. This is work of far-reaching and enduring utility. One of the most important forms of knowledge for every student is of the sources from which knowledge may be obtained. You can rarely hope to gain it all at once, but you have learned the path and can at any time go back and fill your cup at the same spring. Always, when possible, consult the actual book rather than a quotation from it or what some one has written about it. In doing this, you will be sure to get more than you go for and will be better prepared to go again.

"4) Begin reading with the first good book you can get hold of. You will lose time, chill your enthusiasm, and get the dawdling habit

if you will not read anything till you can get the very best. The most important thing is to set your own mind fairly at work. Do something. In the vivid language of the street, 'Get a move-on.' Begin to read some book, even while you are waiting to get the very best one.

"5) If the book is your own, mark important passages freely; write the moment's comment in the margin. Those instantaneous suggestions will be some of the best you will ever get. You may toil in vain to reach the same afterward by dull and cold reflection. Moreover, you can find anything you want in that marked book as fast as you can turn the pages. At all specially interesting or important points make notes in your note-book, with a few key-words and reference to volume and page — just to blaze your track, so that you can go back over it again when you will. Do not try to write a laborious abstract of every paragraph you read, as some old books recommend. That process would take the life out of a sensational novel. Read fast, fast enough to get interested, and catch the movement and scope of the author's thought. Then, when you have run through a portion so, go back over, while all is still fresh in your mind, and make your notes on that portion. Then start on another stretch of reading and so move forward by stages till you have finished the book, or so much of it as you have use for. If the book is a library book, which you cannot mark, make careful notes of the passage you care for, with reference to volume and page. Preferably, if you can, copy out important passages in full at once.

"6) Write, during your reading, everything that occurs to you that's not in the book. This is the most important matter you will have, because it is your own and not the author's. So you may combine original thought with study. If you agree with the author for some reason which he has not stated, write that. If you differ with him, write that, and *why;* put your objections in shape. Make them clear to yourself. If you doubt anything the author states, write a query, with a big question-mark, so that you may look up that matter later.

"Sometimes, when in haste, write a few vigorous words to preserve the idea. But when some thought is clear and vivid to you, write it down in the very words that come at the instant. Those are likely to be the most live, apt, and vigorous you will ever reach on that thought. At that moment the idea is new-born, and the expression is alive. Any after-statement will be manufactured.

"In all this preliminary gathering do not bother about the order. Put your ideas and discoveries in just as you catch them, as a fisher-

man puts fishes in a creel, so that they shall not slip away while you are after more.

"7) Review your gathered material from time to time. Refresh your memory. Size up the matter already obtained. What you see to be of chief importance mark with vertical line in margin of your note-book; and you may vary the degrees of importance by using now one line, now two, and again three for the very highest. As you find answers to your queries, strike out the question-mark, or write out the answer, referring to author, volume, and page where found. If you use clippings, make a memorandum of any one you care to quote in connection with the topic to which it applies.

"8) Trust much to unconscious cerebration, or what is often called the subconcious mind. There is a mystery here, but it is a fact that a thought once started in the mind, if let entirely alone, will after some hours or days — perhaps after a night's rest — be found to have gained clearness and power. Somehow all you have ever thought or known gathers round the idea once committed to the mind. The most unthought-of things illustrate it. The most opposite things have one side to match it or else shed light upon it by negation or contrast. The slumbering idea is like money in a savings bank, gathering interest while you work or sleep, so that you take out more than you put in.

"Not only does the mind unconsciously think things through, but it carries on a constant process of unconscious selection, associating ideas in groups, so that relations are seen which were not at first perceived. Thus at any moment in your gathering of material the plan may develop itself out of the mixed mass. The material begins to divide itself off in strata. You see what is most important, what is subsidiary, and what is negligible. You grasp at least a partial order of thoughts, which you can mark off as one, two, three, etc. From that moment your gathering of materials will be more systematic. You know where to bestow new material, along what lines to work, what most needs following up, what is worthy of most labor.

"9) Cease gathering. You carry on this gathering process until

"a) You have gathered all you know how to collect, or all that you see that you can profitably use. That is for you — at present — all there is. Then the sooner you write, the better, before the matter gets cold and your interest dies; — or

"b) Until the time comes when you must write, in order to get the work done, if not as you would, yet as you can.

"For one reason or the other, either from choice or necessity, you have reached the end of your gathering-time. Now determine your

plan. Look over your material and decide what is the very chief thing which you want most to impress upon your hearers or readers. That should come at, or very near, your conclusions. Everything else must lead up to that, establish that.

"Now the order of propositions almost settles itself: You have only to lay out the road for reaching an ascertained goal. Which propositions lead up to others? Which naturally follow from others? Let these come into your composition in the natural order of thought.

"Select these out of your notes, with the natural subdivisions that you will find there and, as fast as you use them for your plan, mark them out of your notes, with a plain stroke that will cancel, but not obliterate, as you may wish to glance at them again. Then run back over the mass and see if there is anything yet unmarked that is still desirable and available now. You will probably find many good things that you must pass by, either because you have not room for them, or because they would lead off from the main subject and break the current of thought.

"By this time you have a tentative plan, which may, however, require some readjustment. We are profoundly skeptical of the perfect plans given in the books with I, II, III; 1, 2, 3; (1), (2), (3); (a), (b), (c), etc. We obstinately believe that the entire work grew first and that this neatly articulated skeleton was afterward dissected out. The average person will reach an orderly and connected plan only by much review and reconsideration. To secure such readjustment of a plan as will commonly be found desirable, one obvious method is to write the *theme* at the head of a sheet and then to write under it, in the best order you can at first see, the various *heads* of the *plan* contemplated. Write each heading in the fewest possible words that will give the gist of the thought. You can compare them, not only more swiftly, but more surely, if each is a brief, swift suggestion rather than an extended statement. Then it is easy to note any arrangement that may seem desirable and to recopy the whole scheme when complete.

"In the readjustment watch to see whether any item includes another or any part of another, and if so, unite or closely combine those which belong together. If one item depends upon some other, connect them so that the true relation will be shown. Also study whether any more clear, forcible, and effective form of statement can be found for each topic than that at first suggested."

So far Fernald. The reader will now understand what is meant by the coordination of reading with composition. The two processes, in a serious piece of work, are so intimately combined that the writer is composing as he reads and reads continually — in note-books,

reference-works, from slips of memoranda, marginal jottings, etc. — as he composes. Every sentence in the extract which I have quoted reflects minutely the actual process. The young student should read it several times until he has thoroughly understood the mechanics there suggested. Note especially such little hints as that about entering, in the margin of books as you read them, your immediate impressions and judgments. It is true that this is the most valuable part of the preparation. I would add that such notes should be looked over as soon as practicable after the volume has been read and should then and there be elaborated into paragraphs. It will frequently happen that entire paragraphs are written, ready for their place in some division or chapter, before the plan of the composition is blocked out or even the work of gathering material is completed.

Possibly the reader will be helped by an illustration which will visualize the process as applied in the composition of a book such as that before him now. In the preparation of the lectures which make up the body of it, the usual preliminaries, much as outlined by Mr. Fernald, were carried through. Extracts were copied from printed works, the files were laid under contribution, transcripts made from a commonplace-book and index, book-lists prepared, memoranda made on the underlying theory, — all of which finally constituted a considerable mass of manuscripts, some of it mere jottings, some worked up into paragraphs, and a very large part discarded when the chapters were worked out in literary shape.

The first outline, thrown hurriedly with pencil on a sheet of paper, had this appearance: —

The Pastor as a Literary Worker.

1. The Minister's Study (the value of time).
   The Pastor's Library.
2. General.
3. Lutheran Books.
   German.
   American.
4. General Religious Reading.
   Reformed.
   Theological.
5. General Reading.
6. Works of Reference.
7. Pamphlets and Magazines.
8. The Commonplace-book.
9. Indexing.
10. Filing.
11. The Writer.

Half a year later, as the work of composition was under way, this plan was amplified and at the same time greatly altered and now looked like this: —

1. The Economy of Time (Negative). Quotations. Hans Dampf, a day with.
2. The Economy of Time (Positive and Practical). Purpose and System — Dangers of Superficiality.

3. Necessity of Reading. Literature of knowledge, of power. Scholarship an essential factor in ministerial work. (The minister; the administrator, etc.) Essential as a basis of culture; specifically for character, personality. (Scholars — scholastics.) Sermonizing.
4. Theological and non-theological reading. Duality.
5. The theological library. Bible-study. A book list. The Conference Library.
6. General Culture. Limitations. Entire continents of literature eliminated. (Sciences, applied. Mathematics. Political Science. Economics.) Medicine. Law. Novels. . . . Reading lists of doubtful value. Purpose of secular reading. Germane to pastoral culture and preacher's work: History, linguistics. Literature, secular. Purging of the library.
7. Works of Reference: Theological: General, Homiletic. Secular.
8. Periodical Literature. Theological, secular. Magazines (extracts).
9. Indexing. The Commonplace-book.
10. Filing.
11. Literary Composition: The Sermon. Correspondence. For the newspaper.
12. Literary Composition: Essays and books.

(If the student will take the time to examine this plan closely, he will not fail to note how greatly the book which he has now read departs in its minor features from the plan which originally lay at its foundation. The process as here instanced is not exceptional. Such recasting is the rule in the literary elaboration of any complex subject. And still, without such a plan there could be no composing.)

Chapter 2 was next combined with 1 into a Prolog, and chapter 3 was divided into two. This section (chaps. 1 and 2 of the completed book) was now built up on the basis of the following memorandum, which may stand as an instance of dozens of chapter outlines that were written during the composition of the book: —

3: Divide into 2 chapters matter designated 3 A and 3 B.

3 A: *Chapter 1.* Reading. (Manner.) a) Necessity of scholarship. b) No conflict with efficiency. c) Quite the reverse. d) Do not overrate; e) Character; Personality; Culture; Scholars, not pedants or scholastics. f) Literary Leisure and Labor. g) Superficiality. Omnivorous Reading. h) Purpose and System. i) Art of Reading Rapidly.

3 B: *Chapter 2.* Books. (Matter.) a) Knowledge and Power. b) Influence of Books.

Preparing Manuscript for the Printer.

All manuscripts should somewhat conform to the following rules generally laid down by publishers to authors: —

1. Manuscripts should be written either with typewriter or with black ink (writing fluid). Only one side of each sheet of paper should be written on.

2. On typewriter use double-space; if you use pen and ink, leave adequate space between lines.

3. Use no abbreviations of months, except in dates; nor of States, except in references to cities. Do not write: "Last Feb., the pastors of the Wis. District received a letter from the Voters' League," etc.

4. Leave space after every period when using typewriter.

5. Do not write on sheets larger than 8½×11 inches (letter size). Compositors and machine operators prefer sheets of even smaller size, say, 7×9 inches. Write on one side of paper only.

6. Use only paper of a texture that will permit the use of pen and ink. This applies also to typewritten manuscripts. Never use tissue paper and other grades commonly used for "carbons" on the typewriter.

7. Always sign the last sheet of your manuscript with your full name and address.

Follow these directions, and your manuscript will not fail of publication by reason of mechanical defects.

The following hints from the works of Woolley and Vizetelly will prove of value to young writers: —

Between a period, a question-mark, an exclamation-mark, a semicolon, a colon, a word immediately before a direct quotation, the last word of a direct quotation, — between any of these and a word following on the same line leave double the usual space between words.

Let a liberal space intervene between consecutive lines in a manuscript written with pen and ink. Do not let the loops of f's, g's, j's, q's, y's, and z's in any line descend below the general level of the loops of b's, f's, h's, k's, and l's in the line below.

A few words to be inserted in a manuscript should be written above the line, and their proper position should be indicated by the caret (^), placed below the line. Words so inserted should not be inclosed in parentheses or brackets unless these marks would be required were the words written on the line.

Words to be inserted should not be written at the bottom of the page preceded by an asterisk (*) corresponding with an asterisk at the place where they are to be inserted. This use of the asterisk is proper only for annotations (footnotes) — never for insertions in the text.

"When a passage that will occupy several lines is to be inserted in the midst of a page of manuscript, the insertion should be made in one of the following ways: —

"a) When the place at which the insertion is to be made is in the lower half of the page, the matter following that place should be

canceled, and the passage to be inserted should be written, followed by the canceled matter, on a fresh page, and the fresh page should be numbered with an intercalary number (*e. g.,* 6a, — signifying that the page comes between page 6 and 7, — 3a, 1a, etc.) and inserted after the page on which the canceled matter first stood.

"b) When the place at which the insertion is to be made is in the upper half of the page, the matter preceding that place should be copied, followed by the passage to be inserted, on a fresh page, and this page should be marked with an intercalary number and inserted *before* the page on which the canceled matter first stood."

Italics should be indicated in manuscript by one straight line drawn below each word to be italicized. Do not use wave lines; do not use double or triple lines; do not use print instead of script. Draw *one straight line* under each word to be italicized. The red ribbon on the typewriter may be used to indicate italics.

Titles of literary, musical, and artistic works, and of periodicals and newspapers, should be italicized when mentioned in written discourse. It is permissible to enclose titles in quotation-marks instead of italicizing them; but the simpler and better approved practise is to italicize.

Do not italicize the author's name nor enclose it in quotation-marks if quotation-marks are used instead of italics.

In writing the name of a newspaper or other periodical, however, a *the* limiting the noun of the title should not be capitalized or italicized, even if it is part of the title; and the name of a city modifying adjectively the noun of the title should not be italicized.

Right: She found there some copies of the *Pall Mall Gazette,* the *Evening Telegraph,* the *Century Magazine,* the New York *Evening Post,* and the Madison (Wisconsin) *Democrat.*

A word may be emphasized by means of italics. But italics should not be used for this purpose except in cases where obscurity or misconstruction would result from lack of emphasis. Since such cases are rare, italicizing for emphasis should be rare.

A period should be used after an abbreviated word or a single or double initial letter representing a word; as, etc., viz., Mrs., i. e., e. g., LL. D., pp.

The abbreviation of a plural word sometimes consists of the initial letter doubled; for instance: LL. for *laws,* pp. for *pages,* ff. or sqq. for *following pages, lines,* etc.), ll. for *lines.* In such an abbreviation the two letters should not be separated by a period.

In a quotation that consists of several paragraphs, quotation-marks should be placed at the beginning of each paragraph, but not at the end of any paragraph except the last.

When a word is followed by a quotation-mark and a period or a comma besides, the period or the comma should always precede the quotation-mark.

When a word is followed by a quotation-mark and a semicolon or a colon besides, the semicolon or the colon should always follow the quotation-mark.

The Finished Manuscript.

a) The pages of a finished manuscript should be placed in numerical order. b) The manuscript should not be rolled; it should go to its destination either flat or folded as simply as possible. c) If a manuscript is folded, it should be folded neatly, so that the edges are straight and the corners square: otherwise it gives an impression of slovenliness.

The pages of a manuscript should be numbered at the top, in Arabic, not Roman numbers.

The title should be written at least two inches from the top of the page. Between the title and the first line of the composition, at least an inch should intervene.

The first line of each page should stand at least half an inch from the top of the page.

There should be a blank margin of at least an inch at the left side of each page.

In manuscript the first line of every paragraph should be indented at least an inch.

The first lines of all paragraphs should begin at the same distance from the margin; do not indent the beginning of one paragraph an inch, that of another two inches, that of another half an inch.

No line except the first line of a paragraph should be indented in the slightest.

Erasures should be made by drawing a line through the words to be canceled. Parentheses or brackets should not be used for this purpose.

When it is desired that a word standing in the midst of a paragraph should begin a new paragraph, the sign ¶ should be placed immediately before the word. The change should not be indicated otherwise.

A paragraph division should be canceled by writing "No ¶" in the margin. The change should not be indicated otherwise.

Proof-Reading.

Wherever possible, the author should do his own proof-reading. This may not be necessary where publishers employ competent proof-readers. In the case of local job presses, county papers, and small publishers generally the writer will do well to ask that the galley-sheets be submitted to him. The markings generally employed in proof-reading will be found in any dictionary. Follow these directions carefully and draw no unnecessary or complicated lines from text matter to margin when you make changes. Use a well-pointed clear-black pencil. Rereading your production in type, faults of style will stand out boldly which you did not notice in your manuscript. However, printers do not like to make changes in proof which represent changes from the manuscript as submitted. You will maintain friendly relations with the printer only if you will, generally, refrain from making such emendations. Some publishers charge so many cents per line in which the author has made changes from original manuscript.

If it is a tract, pamphlet, or book that you are publishing through some local agency, be sure to read revised proof when the pages are made up ready for the press. Otherwise you may have the harrowing experience of seeing a new and worse mistake in some line which you corrected or of seeing two where there had been only one. Also, linotype slugs easily become misplaced, to the utter confusion of sense.

I should add that printers have a very high regard for authors who promptly return proofs.